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Solitude

IN IMPRISONMENT,

With proper profitable Labour

And a spare Diet.

The most humane and effectual Means of bringing Malefactors, who have forfeited their Lives, or are subject to

Transportation,

To a right Sense of their Condition;

With Proposals

FOR SALUTARY PREVENTION:

And how to qualify Offenders and Criminals for Happiness in both Worlds,

And preserve the People, in the Enjoyment of the genuine Fruits of Liberty, and Freedom from Violence.

By JONAS HANWAY, *Esq;*

LONDON,

Printed for J. Bew, Pater-Noster-Row.

MDCCLXXVI.

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INTRO-

INTRODUCTION.

IN a country poliſhed as this is, every man of ſentiment muſt be ſenſible of a misfortune, *if not a* calamity, *in being ſubject to be attacked by the importunities of beggars in the ſtreets; and much more by the violence of robbers: if at the ſame time he is not willing and deſirous to contribute to the relief of the poor, or the regulation of* police, *he is abſurd, and inconſiſtent with himſelf.*

I am far from thinking theſe occaſional *evils will ſpeedily bring on the diſſolution of this ſtate: I hope we ſhall ſtand, when many others, worſe put together, will fall. But it is not the way to ſtand, to* flatter *the folly or indolence of the age we live in: And it appears, that we are* guilty *of a horrible abuſe of freedom, with reſpect to our police, even to make liberty militate againſt itſelf, by a* falſe tenderneſs, *or an* injudicious œconomy. *The evil is more*

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eaſily remediable, than is vulgarly imagined; and the correction of it, by vigorous exertions, eſſential to the amendment of our morals in general. *It ought to be remembered, that as ſickneſs and eruptions in the natural body, ſometimes grow into chronical diſtempers, which, if not radically cured, accelerate death;* the political ſyſtem may ſuffer in the ſame manner.

We are always to keep ſuch a degree of perfection in government in view, as may ſtimulate the endeavours of individuals, to maintain the empire of reaſon, *and give* peace *and* juſtice *their true and genuine luſtre.*

When I publiſhed my Defects of Police, *alluded to in theſe ſheets, the critics were pleaſed to ſay, I had propoſed "enough to occupy all "the* thoughts, *all the* time, *and all the* mo- "ney, *of thoſe who have any* thoughts, time, "*or* money *to ſpare." This is a little ſpecimen of the "flattering unction men lay to their "ſouls," when they are diſpoſed, with the ſluggard, to cry, "a little more* ſleep, *a little "more* ſlumber, *a little more folding of the hands "to ſleep:" indolence and puſillanimity make all things*

things difficult. I only ſay in return, I hope the writer of That remark was warm by his fire-ſide, his wife and children free from the moſt diſtant alarms of blood or rapine, eſpecially as himſelf or another critic, *for I have really forgotten which, acknowledged, that the "book "contains a great number of* important truths, *"which merit the ſerious attention of* our go- "vernors."

I have now fixed my eye on one object; *I hope* critics *and* no critics, *will think I have been ſo true and conſtant to it, that I ſhall yield it up, only with my reaſon, or my breath.*

Since That publication, I have been informed, they are completing a new priſon in our ſiſter iſland at Trim, *in the county of* Meath, *ſituated on the* Boyne. *The entrance to this priſon is through a gateway, which leads into a yard of* 42 *by* 80 *feet, incloſed by a wall* 60 *feet high and three and a half thick. The jail forms one ſide of the incloſure, and it was intended that a houſe of induſtry; and a houſe of correction ſtould be built on the oppoſite ſide.*

I underſtand the jail is intended to contain five ſtories, *each to be divided into ſixteen cells for*

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for a ſeparation, if not the total ſolitary impriſonment *of malefactors. I am not ſure but that the priſoners may* occaſionally *ſee each other; if ſo, it is deficient in the grand object in queſtion.*

The cells are to have iron grated doors, and windows, and to be arched at top. There are alſo to be deal doors to each cell, to render them warm. The paſſages to them are by long galleries, the end of each having a window or opening of ſeven feet by three and a half towards the river, ſtrongly grated with iron to admit the freſh air.

There is a neceſſary-houſe *to each gallery (a).*

The entrance into the galleries is alſo ſecured by iron-grated doors.

There are water-pipes in each cell, with ſtone baſons fixed; which having holes will carry off foul water.

There is alſo a flue *from the* Keepers *apartments, to communicate warmth to each cell.*

The

(a) There ought to be a convenience in every cell, where ſtrict ſolitude is meant to be obſerved; and this may be accompliſhed in a very cleanly manner by glazed funnels kept waſhed.

The ſtairs throughout the whole building are of Ardbracan *ſtone, exceedingly well executed.*

On the top of the priſon is a large flagged platform of 54 and a half by 17 feet, with battlements for the convenience of airing the priſoners (a), forming a pleaſing walk, as it commands a delightful view of the Boyne, in a fine country for many miles round (b).

The priſon is ſupplied with water by an engine, which forces it up through leaden pipes into a large ciſtern made on the wall, and from thence is conveyed to the different apartments.

There is alſo a large bathing-houſe in the yard for the convenience of the priſoners.

This is the beſt account I have received; it was ſent to me in October, 1775.

Whether

(a) I plead for ſuch ſpacious apartments, that where there cannot be much convenience for priſoners to be aired, under the canopy of the Heavens, without aſſociating with each other, their own cells ſhould be ſufficient to give them exerciſe and room for labour, without any ſuch dangerous experiment, though there might be diviſions at bottom and top where ſome of them might take a ſolitary walk *(ſee Page 113) in fine weather.*

(b) This priſon is built by Mr. Charles Morgan, of Nevan: it was intended to build two halls; I preſume, for priſoners leſs capital in their offences to meet in.

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INTRODUCTION.

Whether the Iriſh *are more or leſs wiſe than we are in England, I do not preſume to decide; but they ſeem to ſhew us an example. If this impriſonment, reputed to be in ſolitude, admits of thieves aſſociating in any manner or degree, it will not anſwer the idea I form of* abſolute ſolitude. *And if* Iriſh *malefactors in Ireland are as bad as* Engliſh, *or* Iriſh *malefactors in England, the Directors of the* Trim Priſon *may prove ſhort ſighted, though in a much leſs degree than the Directors of our* Newgate.

The outrages committed in Ireland *exceed in malignity, thoſe which we have generally experienced: But Common-ſenſe in all countries is the moſt venerable object, of any thing that life can boaſt of; and if we do not ſhew it reſpect, we muſt be* puniſhed: *I do my part in the exerciſe of the reaſon with which the Almighty has endowed me, cordially wiſhing proſperity to my country, with ſafety and felicity to individuals. In this ſpirit I have delivered my thoughts, not ſo much the produce of the* cloſet, *as of* active life. *If any of them are of the leaſt uſe, I ſhall be ſo much the happier man.*

J. H.

SOLITUDE, &c.

SECTION I.

The Neceſſity of religious Œconomy in political Government. Tranſportation highly impolitic. The Numbers of Malefactors too great for the Gallows. Our Mode of Impriſonment, perverting the End of Confinement. The congregating diſſolute Perſons eſtabliſhing a School for teaching the Arts of Villany.

NOTHING ſeems to be more certain than theſe *two propoſitions:* that our immoral ebriety is produced by *affluence*; and that no cauſe can tend to ſo rapid a diſſolution of *good manners* as *infidelity*. To remedy ſuch evils as they riſe, is the buſineſs of an able ſtateſman and wiſe legiſlator.

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If report ſays true, the proper correction of *criminals* will be one of the ſubjects of diſcuſſion in the enſuing ſeſſion of Parliament. And if the outrageous enormity, *rebellion in America*, can be ſuppreſſed by the lenient medicines of peace and good-will, or the ſword, we ſhall have time to think of domeſtic regulations for *ſalutary police at home.*

Every one has a plan, and favourite ſyſtem; mine is *ſolitude in impriſonment*, with proper profitable labour, and a ſpare diet, as the moſt humane and effectual means of bringing malefactors who have forfeited their lives, or are ſubject to tranſportation, to a right ſenſe of their condition; with propoſals how to qualify for happineſs, in both worlds, thoſe who uſually hurry themſelves out of this life, for the crimes of houſe-breaking, and robbery, &c. and in general to preſerve the people, in the enjoyment of the genuine fruits of liberty, and freedom from violence.

The firſt conſideration is, Whether infidelity and neglect of religion are not the ruling cauſe of the calamity we complain of? Every one has more of the fool than of the wiſe man in his compoſition; and where licentiouſneſs predominates, by the authority of *cuſtom*, it is difficult to ſpeak of it, as it regards the public, without the imputation of ſervile adulation, or the reproach of government.

The

The ſource of the evil is in the hearts and minds of the people; and the diſcontented add an *accumulated weight.* Where ignorance and profligacy are refined into an imaginary politeneſs, we muſt not be ſurpriſed, when we ſee the neceſſitous, and the moſt daring, commit outrages of the blackeſt kind. The grand queſtion is, where we ſhall find a remedy for ſo malignant, chronical a diſtemper? When only the fear of temporal puniſhments makes impreſſions, the world can never be well governed: the power cannot be wreſted out of the hands of the great Ruler and ſupreme Legiſlator of the world.

In May, 1775, I publiſhed a quarto volume, entitled "The Defects of Police, the Cauſe of Immorality, and the continual Robberies committed in and about the Metropolis," &c. with this remark from our moſt renowned poet, that

"Earthly power doth then ſeem likeſt God's,
"When mercy ſeaſons juſtice."

Indeed, it appeared to me then, as it does now, that we have not yet taken the proper meaſures to ſeaſon juſtice with mercy; the remedies preſcribed being inadequate to a radical cure of the diſeaſe. We act as if we were ſo unhappily circumſtanced, that our liberty, of which we boaſt ſo much, would not admit of ſuch energy in government, as might prevent one of the greateſt evils incident to a nation;

and

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and conſequently that government militated againſt its own exiſtence: but this cannot be the caſe. It is true, as the natural body muſt be ſometimes prepared, before it can bear the remedies which will cure it, preventive remedies in political government become abſolutely neceſſary.

It oftentimes pleaſes Divine Providence, out of an apparent *evil* to extract a real *good*. This may happen to us by means of the rebellion in *America*; for we can no longer drain our country by *tranſporting* ſuch numbers of ſubjects in the prime of life, for their offences, when the more we tranſport, the greater the encreaſe of malefactors: tranſportation ſeeming to be an encouragement to evil-doers.

Since the publication of the volume above mentioned, a law has paſſed for puniſhing convicts by hard labour, and confinement in lighters, on the *river Thames*; and this method ſeems to be adopted as a *temporary expedient*. If in theſe circumſtances they can learn the religion of their country; how to get their bread when they are reſtored to liberty, by any particular labour or mechanic art, the end of the impriſonment will be anſwered. If their being congregated proves ineffectual to theſe ends; or if the difficulty of watching or guarding them, or preventing their ſickneſs, or their impiety; or if different kinds of malefactors ſhould be differently treated, *other means* muſt be added; priſons of greater

greater ſecurity, more capacious and permanently durable, will be indiſpenſibly neceſſary, for terror; for inſtruction; and for amendment of life.

Whether the conſideration of our priſons, will come before Parliament in the enſuing ſeſſions, or not, I have had the ſatisfaction to find, the ſentiments I have advanced are eſpouſed by ſeveral intelligent and diſintereſted magiſtrates of all parties, I hope, with the ſame zeal as guided my pen. I meant, not to exhibit a dark proſpect, as if I deſpaired of the common-wealth; but that ſo much virtue ſtill remained amongſt us, we might, with a moderate exertion of it, reſtore the community to ſafety and happineſs.

When we inveſtigate this object, it will appear, that it is not becauſe we are free, ſo many become profligate, or ſavage in behaviour; but that, being accuſtomed to ſuch conduct, we forget what *freedom* properly means; and are contented to be continually haunted with apprehenſions of violence, for fear we ſhould countenance oppreſſion.

We muſt be indebted to our religion for the purity of our cuſtoms and manners. The parochial clergy muſt exert themſelves; or we ſhall never obtain a radical cure of the evils we labour under. There is no other means for a *young* man, or an *old* one, to *cleanſe* his ways, than by ruling himſelf after the word of God; and whenever he goeth wrong,

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wrong, out of the commandments, it is becauſe he has not been duly taught to depoſit them in his heart. He who knows not the bleſſedneſs of learning the judgments of God, muſt be ſuppoſed unhappy in his teachers. To have more delight in the teſtimonies which the Almighty hath given of himſelf, in the revelation of his will, than in *great riches*, can come only from being early trained to a belief and practice of That law, by which men, as intelligent and accountable beings, diſcern the excellency of religion, and that they muſt ultimately ſtand or fall by it. Till we go deep into the cauſe of the diſeaſe, we ſhall be arrant *empirics* in the cure. We muſt ſettle this great point, Whether the ſtrict obſervance of *religion* is eſſential to government? Thoſe, indeed, who call the blindneſs of bigotry, the folly of ſuperſtition, the rage of enthuſiaſm, or the ingratitude of *rebellious* ſubjects, *religion*, will find themſelves moſt grievouſly miſtaken; and that they are rather offering incenſe to the Prince of Darkneſs, than to the One True God, the friend, the parent, and protector of mankind.

Let us look into the remoteſt antiquity, and we ſhall conſtantly find, that, though the heathen nations were groſly ſuperſtitious and ignorant, they proſpered only while they had an awful ſenſe of the ſupreme power which ſuperintends all the affairs

fairs of men: of this the moſt enlightened periods of the hiſtories of *Rome* and *Greece* afford abundant teſtimony. We ſhall not diſcover any civilized ſtate conducted without *religion*: nor will the great Father of the *poor*, the Lord of Nature, applaud the conduct of any one who is not faithful to his truſt, as a ſteward in diſpenſing his tenderneſs and compaſſion for mankind. Whether it reſpects the bodies, or the ſouls of our fellow-creatures, charity is the condition required by the law of Chriſt: and let the worſt man living learn, that there is ſuch a thing in Nature as *juſtice* as well as *mercy*; and that man depends on both, with reſpect to both worlds.

If we judge from hiſtory, the moſt unerring inſtructor of mankind, the *leaſt imperfect* ſtate has in its frame the ſeeds of its own diſſolution: but this, we preſume, will happen only in the circuit of time, when, by a *creeping pace*, a people ſhall have filled up the meaſure of their folly and wickedneſs. Should we be good citizens, or think like men of underſtanding, were we to ſuppoſe *our* country arrived at this fatal period, whilſt we ſee ſo much *juſtice* done; and ſo much *charity* exerciſed? We have amongſt us many who fear God; numbers whoſe hearts are warm with good intentions; and not a few who have ſkill to furniſh antidotes againſt the poiſon of immorality; and reſolution

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to guard the vital principles of our political exiſtence.

Let us blend the lights and ſhades which a candid enquiry into facts will furniſh, avoiding the falſe glare of political prejudices and *miſrepreſentation*; and the pompous declamation, of which the times are ſo prodigal.—*We have* been, for ſome years, in an *undiſciplined ſtate:* I think the period is arrived, when the energy of government will be exerted properly; that we may not be undone by neglecting the means which ſhould preſerve us. Whatever is apparently expedient, I truſt will no longer give place to the avarice, or caprice of individuals.

We do not yield to any nation, with regard to laws and government; and yet, by a ſtrange fatality, no civilized people are half ſo ſubject to have their peace interrupted by *thieves* and *robbers*; not in woods, and on deſart mountains, but in the heart of the metropolis of this empire. On *this* ſpot, where every thing is found which can add charms to liberty; and give blandiſhments to the ſmiles of plenty!—on *this* ſpot, where *Amuſement* has fixed her ſtandard, and all that is gay, ingenious and magnificent is aſſembled; to live in perpetual terror, is a very hard lot! Are theſe fountains of pleaſure poiſoned? Are they become the reaſon why robbers are more numerous, more daring, more ſkilful in the pernicious arts of plunder? If we are in

in a ſtate of ſuffering in this reſpect, ſhall we uſe no other means to curb the *evil doers*, than ſuch as a long and arduous experience has proved to be moſt emphatically *ineffectual?* The firſt law in Nature calls on us to exert our ſtrength, that we may not labour under oppreſſion of our own making, and wantonly embitter the cup of life, by ſubſcribing to our own diſtreſs.

There are but two tribunals at which we can appeal: *reaſon* as improved by *religion*, or the *gallows*. Whether the firſt derives any advantage from our improved ſtate of civilization, is a queſtion of ſome difficulty; but there are many on whom neither of theſe motives ſeems to make any impreſſion; the fear of death being abſorbed in the tranſient gratification of irregular appetites, and a fooliſh and abandoned courſe of life.

Some at all periods have been maſters of the arts of *picking pockets*; or of *plundering on the road:* others have taken our houſes by ſtratagem, or ſtorm. In *our days* we feel ſuch grievances the more, from being more civilized: and in proportion to our ſuperior ingenuity, beyond That of our forefathers, *thieving* is become a mere *ſyſtem*. If among the civilized nations we ſuffer the moſt, we are the moſt unhappy. Where ſhall we find any city in the world, in proportion to its number of inhabitants, where half the burglaries and forgeries are

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committed; or where perjury is become a practice ſo familiar as with us? It ſeems to invoke the vengeance of Heaven on the offenders, and threaten the completion of thoſe horrible imprecations with which our ears are ſo continually ſtung.

Laws not fully executed are attended with the ſame effects as no laws. It is computed, that not above one in thirteen, who have forfeited their lives to the laws, ſuffers. Now, if a man may, or may not be hanged for a certain crime, will not his ſelf-love ſuggeſt to him that he ſhall not be hanged, though he ſhould be found guilty; and conſequently that he may commit the crime with impunity? I am afraid it will be found that many more murders are now committed than in ſome leſs civilized times: and yet I believe we have many thieves among us, who would rather be hanged than murder. Having ſcarce any other puniſhment among us than the gallows and tranſportation, if theſe are not ſufficiently terrible, the barrier of life and property is ſo far beaten down. Some delinquents wiſh for *tranſportation*, as a circumſtance favourable to their fortunes.

Whipping is in few caſes deemed politic, as the criminal, being branded with infamy, may be rendered deſperate. And we do not think upon the whole it is a right meaſure to put all perſons to death, who have forfeited their lives, the number of them

them being ſo great: but if theſe laws cannot be executed, muſt we not have new ones which we can execute?

The firſt ſtep neceſſary to clear the land of theſe hoſtile invaders is to try to convince them, it is not their intereſt to be thieves, nor foes to their fellow-ſubjects. Let a greater number of priſons be forthwith built, larger, ſtronger, and better calculated for the purpoſe of a ſecure confinement, with a more rational and humane correction. I appeal to every man of candour who is the leaſt acquainted with the ſubject, if our priſons are not at this time greatly diſproportionate to the hoſt of thieves, which has of late years invaded us? Our forefathers had no notion of ſuch numbers; and neceſſity only could have obliged us to congregate them as we have done. It is on all ſides confeſſed, that our priſons are ſchools of villainy, though intended, to be dreary abodes of ſorrow and repentance.

Mankind will ever act as they are taught; and practiſe That which their minds are accuſtomed to entertain with complacency. In the mean while the execution of good laws as naturally introduces good morals, as the neglect of them has a contrary effect. It is the ſame in *religious* matters: if parents or miniſters of the Goſpel are remiſs in their duty, the morality of the people will as ſurely be deficient: I ſay *morality*, ſuppoſing our *religion* to be the baſis of our *morals*.

That

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That religion is at a low ebb, is demonſtrable, were there no other teſtimony than the ſmall number of people who frequent the communion-table of their ſeveral pariſh-churches. The *omiſſion* of this part of the *chriſtian worſhip* is now ſo general, one would imagine the happy reſtraints it naturally creates, were become too irkſome to be longer endured: and that we are devotees to ſenſual pleaſure, and reject this duty as an object in which we are not concerned. In ſhort, we revolt ſo far againſt our religion, it is not wonderful we ſhould complain, "that we are not good enough for it," or chriſtianity much too good for *us*. And what can be the effect of this among the vulgar but a contempt of government? If our appetites are ſtimulated by the numerous provocatives to *debauchery*, which we find in every corner, particularly of this *metropolis*, what is to be expected? If the *higher* claſſes were leſs diſſipated and extravagant, the *lower* would be leſs *deſperate* and *rapacious*; not merely becauſe of the example, but that they would gain time to enter into the ſpirit of their reſpective duties. If in every rank folly predominates; if our ſuperiors loſe their taſte for what is *great* and *manly*; the *correction* of vice by a well-regulated *police* will be *neglected*, and the foundations of government undermined.

Vice and folly ever carry on a war againſt the intereſts of mankind; otherwiſe we ſhould not ſee the calm of peace ſo often ſucceeded by the *rage*

rage of war. Life is a ſcene of trial; let the œconomy of a ſtate be ever ſo good, a large portion of miſery will adhere to it; but we muſt make it as light as poſſible, by reſtraining the *vices*, and giving the *virtues* of the people their proper bias.

We have ſeen and heard, of late years, much *recrimination*; but to imagine evil where there is none, or finding it out where it exiſts, and not rectifying it, is as fruitleſs a taſk as a dog's barking at the *moon*, when her light is obſcured by a cloud. Let us attend the beats of life, whether in a higher or lower track, where crowds meet, who are devoted to amuſement. Is not a great part of our diverſions of a fooliſh or ſinful kind, particularly ſuch as creates a large expence, which it is morally impoſſible thoſe who depend on the ſweat of their brows for ſupport, ſhould be able to bear? Scenes of amuſement, enjoyed with prudence and moderation, will ever make up a large portion of the happineſs of mankind; and it ſeems to be the policy of a ſtate to encourage ſuch as are attended with little expence: lively walks and manly exerciſes are uſeful; but nothing which encourages ebriety: and as to Newspapers, which let us into ſcenes of villainy, they are hurtful.

Some talk of *luxury* as the cauſe of ſuch evils: if this word were expunged, and *extravagance* ſubſtituted, it might be much better: it now ſerves to reconcile

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reconcile *individuals* to the crime of *ruining themſelves*. Like *fools*, they follow their ſuperiors in fortune, whoſe conduct can with no more propriety be called an *example* to them, than the ſtrength of a porter is an example to me, to attempt carrying a heavy burthen. By the ſame falſe compariſon, we paſs over, or ſtop ſhort, of the true line of liberty, in which is comprehended the care of every individual within the circle of our abilities. You will hear ſome people ſay, "The more *charity* there is, the more *miſery!*" This I have obſerved to be in the mouths of thoſe who flatter themſelves, that he who does not give alms, has more ſenſe and virtue than he that does; but I apprehend it is the want of *real charity*, which is the cauſe of the miſery: folly and extravagance in laying out money occaſion diſtreſs.

Our laws require a certain portion of our goods, to ſuccour the indigent, and numbers fondly flock to theſe vaſt cities, imagining they ſhall partake of as vaſt opulence: but not finding a *ſupport*, many women become *proſtitutes*, and men *thieves*: theſe are a mutual aid to each other, in promoting the intereſt of vice; and thus *villainy* daily gains the aſcendency. Let it be *felt* that our *police* is ſtrict, and that madmen in iniquity are confined till they return to their ſenſes, our circumſtances will ſoon be changed for the better.

SECTION

SECTION II.

Regulations, founded in Humanity and Religion, for the Prevention of great Crimes, the moſt effectual Means of correcting the Morals of the People. The Duty of a good Magiſtrate. Bridewell *Hoſpital capable of being rendered highly uſeful to this Purpoſe, as an Example to other Houſes of Correction.*

AMONG the liſt of *offences* of ſufficient criminality to call for the interpoſition of the *magiſtrate*, we muſt reckon *proſtitution*; yet many *proſtitutes* are the moſt pitiable part of the human race. In theſe cities, numbers "live without God in the "world;" or, in other words, in total ignorance of *religious duties*, and the means of getting a morſel of *honeſt* bread. From their infancy they have ſeen the worſt examples, hardly comprehending the malignancy of proſtitution, nor fear the early death which is the ordinary lot of proſtitutes.

This is one of the ſources of the foul ſtream which poiſons life, as it not only brings the offender to a ſpeedy diſſolution, but gives occaſion for a perpetual dread of *rapine* and *violence*. That it lays

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waſte the health of numbers of individuals of both ſexes, I have had repeated opportunities of ſeeing; and likewiſe how it operates on the morals of the people.

The delinquents of this claſs, uſually ſent to *Bridewell Hoſpital*, and ſuch like places, are *hardly ever the better for it*, generally much the worſe: they know their puniſhment; and the *remedy* for their moral diſeaſe not being thought of by the magiſtrate, how ſhould theſe wretched beings think of it? Juſtice is ſo partially diſtributed, we ſee the *aggreſſor* triumph, when the inferior agent in the iniquity is condemned to the ſcourge, or left to rot in filth and diſeaſe. The conduct of the Saviour of Mankind exhibits to our view a pattern of *piety* and *humanity*, which we do not imitate. We are as little politic as religious, with regard to our treatment of theſe fellow-ſubjects, who are the operating cauſe of a great part of the miſchiefs in queſtion. We uſe no *proper means to reform* them: we have not charity enough to ſhew them the way to Heaven.

Let it be urged, that the *female* expoſes her own tranſgreſſion, by the repetition of her crime, under the horrible circumſtances of promiſcuous commerce! I grant it; but what is this, in effect, more than the habit in the *male* offender, when he gives himſelf up to the guidance of his appetite? We

We have no contumelious name for *him* in our language ſimilar to that of *proſtitute*, though he may be as little reſtrained by *reaſon* or *religion*, or common decency, as the vileſt harlot; with this difference, that ſhe ſeeks the employment for *bread*, while he follows only the impulſe of a brutal appetite.

To connive at treſpaſſes of this kind, or to carry reſentments beyond what the *Chriſtian* doctrines allow, equally degrades the *prieſt*, the *magiſtrate*, the politician, and the friend to human kind. The taſk is difficult; but the arts of perſuaſion to offenders to return to a ſenſe of native purity, are, in their nature *more efficacious*, than the conduct which renders them *deſperate*. Treat a woman, young in age, and not old in ſin, as a *felon*, her *ſenſe of ſhame* is extinguiſhed: ſhe is tempted to look on herſelf as the *outcaſt of human nature*: ſhe continues to ſin without control: her heart becomes petrified: ſhe grows indifferent to all events, caring not how ſoon, or in what manner, ſhe leaves a world where ſhe finds ſo little *mercy*, or ſuch unrelenting ſeverity againſt her. This I have ſeen in many inſtances, and am convinced it happens with hundreds in theſe cities every year. Whilſt theſe miſerable Beings are loſt to the community, they occaſion the loſs of a much greater number, not only by the foul diſeaſe, but by the temptations they create, which hurry ſo many to the gallows.

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In fixing the meaſure of our compaſſion, we ſhould conſider the *ignorance* in which the indigent are often bred: we ſhould take a view of the conduct of *parents*, who are appointed by Nature the guardians of virgin purity, and, by the decree of the great Father of Mankind, their *defenders*. When any of theſe, with ſacrilegious infamy, offer up their children at the infernal ſhrine of *proſtitution*, the witchcraft of ancient *Pagan idolatry* is not more horrible! Do we *believe*, "that he who "ſaveth a ſoul from perdition ſhall ſhine as the "ſtars of Heaven?" We do not act as if we believed any ſuch thing; or that the preſervation of ſouls or bodies is of any moment. Thoſe who are acquainted with the horrible devaſtation of *life* and *morals*, created by the "*bevies of fair* "*atheiſts*," who tempt to ſin, will ſee what an abomination they are in a *Chriſtian land*: not that I know of any *Chriſtian land* wherein they do not abound; but *with us* they add *impudence* to *proſtitution*, and render their condition the more deplorable, as they are more apt to become *thieves* and *drunkards*, as well as *proſtitutes*; and ſo much the more flagitious, is the wickedneſs perpetrated *by the temptations* they afford. Let *unwary youths* fall victims to a loathſome diſeaſe, or by an early death on the gallows, this will be no ſufficient reſtraint on *promiſcuous commerce*; *religion* only can reſtrain the gratification of the brutal part. To ſpeak of *fornication*

nication as a damnable ſin, according to the *Chriſtian* law, is talking in a ſtrange language to thoſe who are not bred up in the obſervance of *Chriſtian* duties. In the mean while, the vices of mankind, in every ſtation, mutually aſſiſt each other, and in nothing more than *idleneſs*, *infidelity*, *proſtitution*, and *rapine*.

It would be abſurd to expect the reign of the ſaints on earth; but it is *more abſurd*, as well as more dangerous, to indulge a timid indifference with regard to thoſe enormities which render life *a ſcene of perils*. If we mean to be *free* and *happy*, we muſt employ thoſe talents which are beſt calculated to produce *piety* and *good order*. We hear of florid harangues made to magiſtrates complaining of an *unbounded toleration of proſtitutes*: the zealous declaimer entreats, "that they may not ſpread "their baneful wiles, for the deſtruction of *unwary* "*youth*, baſking in infamy, in open day, in our "public ſtreets." He complains, that the impudence of ſuch perſons increaſes with their numbers, in violation of all the laws of common decency. The magiſtrate is reminded, that every parent is alarmed for his ſons, and every guardian and maſter, for the youth committed to his care, leſt theſe abandoned *ſyrens* ſhould ſeduce them, not only to commit violence on their own ſouls, but alſo on the *lives* and *properties* of others. What can ſuch

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ſuch applications avail? If *correction* does not include *inſtruction*; if ſuch miſery is not relieved, with *wiſdom* and *charity* on the part of the *magiſtrate*; we are *playing at juſtice*; we are doing *injuſtice*.

We were told at *Chriſtmas* (1774), "that a number of diſorderly women were ſent, for the *next* "*fourteen days* to be kept confined till after the "*holidays*, then to be paſſed to their ſeveral pa-"riſhes, ſo that the *proper proviſion* might be "made for them *after their puniſhment*."—What *proper* proviſion?—A puniſhment of confinement for *fourteen days*, till the apprentice ſhall return to his work!—Let us grant, that the more dangerous the conjuncture, the moſt care is to be taken; but does not the magiſtrate know, that there is but a ſmall number of maſters, who keep their apprentices within doors in the evening *at any time*, when their ſhops are ſhut? They cannot go abroad without *money*; and how they get money is dark and myſterious. But to ſuppoſe, that, after theſe *fourteen days*, the appetites of theſe apprentices will be lulled to ſleep, and theſe daughters of jollity, being ſet at liberty, without the leaſt *inſtruction*, or *any method taken to put them in a way of getting their bread honeſtly*, will be leſs inclined *to vice*; or that they will really go to, and remain in their reſpective pariſhes, is a ſuppoſition ſo *puerile*, it makes one bluſh.

Turned

Turned into the world, as they generally are, how will theſe *poor creatures live*, but by the ſame crimes which brought them to the puniſhment of a ſilly, indigeſted, temporary impriſonment? Inſtead of making a proper proviſion for them, they are much the worſe for the *public ignominy*, and the *more* diſpoſed to follow their *flagitious trade*. Is this a fit conduct for a *learned*, a *wiſe*, a *free people*, profeſſing, in its utmoſt purity, a religion pregnant with every mercy that can grace and adorn the human ſoul; and, by its trials in this ſcene of probation, prepare it for the regions of a bliſsful immortality?—But ſuppoſing *no parent* in the caſe, or none who hath any juſt ſenſe of duty, or, perhaps, he is as profligate as his unhappy daughter; what then is to be done? The magiſtrate is to act the part of a father, and a *friend:* a friend to his country, by which he is veſted with authority; a *friend to God*, and his inſtrument in ſhewing the true affection of a father. To go into any laboured proof, which the laws do not require, that a man is a thief, or a woman a harlot, is *bad policy*. The human heart being conſtituted as it is, muſt be not only commiſerated, but flattered; and every lenient art employed to recover it to a ſenſe of its dignity. This holds in more caſes than we are generally aware of, in the *loweſt* as well as the higheſt parts of life: but is this our rule of conduct? If the magiſtrate, being

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converſant in the ways of iniquity, feels the offence of the priſoner, only in the hackneyed track of office: it ſuppoſes that the *chriſtian*, the *philoſopher*, and even the *man*, is grown as callous and impenetrable in him, as it can be in the offender upon whom he ſits in judgment. Change the circumſtance, and both are criminals. What is the boaſted ſuperiority of one man over another, but the capacity of doing *good*; of doing the *moſt ſervice* to mankind; all other diſtinctions are the eſſence of fooliſhneſs, the preeminence in vice, or the adulation of the thoughtleſs multitude. He who would gladly be remembered himſelf, when his *tremendous hour* comes, muſt remember the wants of his *fellow-creatures* of every kind: not their puniſhment only, but the *means of their amendment*.

What is it we intend, when we clearly comprehend *our own meaning?* To ſupport the religion of *Chriſt?* To obey the laws of our country? To preſerve our fellow-creatures? Theſe are great objects: they are highly worthy of examination, *how* the work can be accompliſhed. If *priſons* for the chaſtiſement of petty offenders are rendered the *inſtruments of offence*, or ſchools of inſtruction in villainy: if no company is ſo bad for a *little thief* as that of a great one: and no young woman-proſtitute can be put in ſo bad a condition as under the tutelage of one who is hackneyed in proſtitution, ſhall we perſiſt

ſiſt in playing the fool? Shall we perſiſt in our plan of aſſociating them, and, like timorous children, cry "*We want room:*—we *cannot avoid the evil?*" That we perſiſt is true; that we *cannot* avoid it, is *falſe*. Our inactivity is an additional evil, an *evil* Prodigality has generated; making a ſcourge for its own back. We ſpend *wantonly* that which ſhould be appropriated to the means of peace and ſafety.

It is generally ſuppoſed, in the caſe of young offenders, that before they are conducted to a magiſtrate, every expedient has been tried, which the *authority of a parent* or a *maſter*, extends to: but this, I will be bold to ſay *is not true*. Confinement in ſolitude *in domeſtic life*, would often bring a froward ſpirit to reaſon. If the *ignorance* of ſome parents, and maſters; the falſe tenderneſs of others; and the *lukewarmneſs* of the nominal *Chriſtian*, did not prevent the full effect of this experiment, we ſhould not ſee ſuch a devaſtation of morals, by habits contracted almoſt in the cradle. *Judgment* and *juſtice* would be more mixed with *mercy* in every part of life; and life itſelf would be more deſirable.

Is it not well known, how very ill our common-people, particularly in the metropolis, are educated? We know what little ballaſt they carry to keep their veſſel in a capacity of weathering the ſtorms of poverty and ignorance; and the temptations ariſing from them. And whoſe is the fault? It is the fault

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of the parent, the maſter, and the parochial clergy: it is the indolence of the magiſtrate; it is our common univerſal crime.

Do we ſee young perſons brought to the temple of God, to take on themſelves their *baptiſmal vow* by *confirmation?* No: the thing is hardly known even among thoſe who are bred in public ſchools, neither among the *ſuperior* nor *inferior* claſſes of the people. Where is the arm of Authority; the ſword of Juſtice; the zeal of the Saint, or the *common-ſenſe* of the good Subject? It is high time we ſhould change our plan!

The *fear of God*, is the beginning of wiſdom; and the not fearing him, the beginning of *folly* and *perverſeneſs*, and the accompliſhment of the *deſtruction of mankind.* It is impoſſible to govern a people without the exertion of parental authority, ſupported by a ſenſe of *religion.* If the parent is ſo daſtardly fooliſh or fond, as to be afraid of his *child*, his child will certainly not be afraid of his parent. But human laws alone cannot reſtrain; the *clergyman* muſt aſſiſt the *magiſtrate*, and both ſupply what the parent is deficient in, particularly in a *free* country, or Freedom will run mad with indulgence, and commit *ſuicide.*

Only the fear of the gallows, joined to apprehenſions of evils after death, can be ſuppoſed to produce any decent conduct in one part of mankind,

kind, but it is therefore to be treated with *the more attention*, not *the leſs.* What ſhall we ſay of numbers of young perſons who have been ſo unfortunate, as that neither their *parents* nor *maſters* have taken any care of their *morals*, not even to give them a dread of *temporal puniſhments?* And as to a *ſenſe of religion*, how can they have any, towards whom *no endeavour has been uſed* to influence by motives drawn from the ſpring of *all authority and law*, and the *laſt object of mens hopes and fears, the proſpect of eternity?*

If we do not maturely conſider the *cauſe* of an offence, as well as the offence itſelf, our ſentences will always be defective. The force of *example*, with which we are daily converſant, muſt be remembered as well as the *inherent corruption* of the heart, for which we are ſo ill able to account. Still in the midſt of *judgment* we are to think on *mercy*: we are to conſider, that in the current of men's crimes, many paſs down the ſtream of life unobſerved, which in the ſight of God are high offences. In the eyes of men who are unbribed by any partial regards, many actions are too deeply coloured with guilt, to bear the light, yet the world gives them countenance. In other caſes, for no better reaſon than being *uſed to puniſh*, the *poor unſkilful* ſinner is conſidered as an atrocious offender. Let us look *within ourſelves*, and garner up in-

 ſtruction

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ſtruction as precious ſtones. What is all the *parade* and *vanity* of life, about which we make ſuch a pother, compared to the *ſaving a ſingle fellow-creature from deſtruction!* To ſuppoſe bad habits *incurable*, is not warranted either by reaſon or experience. Fear, in ſuch caſes, is the offspring of *Indolence*, nouriſhed at the breaſt of *Infidelity*.

If *doing juſtice to an offender* implies an attempt to reform him, by uſing the *proper means*; by parity of reaſon, the uſing *improper means* is doing *injuſtice*. If he goes out of priſon as bad or worſe than he came in, the end is *fruſtrated*. If we believe in the religion we profeſs, or feel the impreſſions of that common principle of humanity which ſo exactly harmonizes with our religion, we ſhall as certainly conclude, that the ſoul of one human being is as precious as another's; and that every-one is anſwerable for the talents he is entruſted with. Let each take a near view of his own life: let him ſee what it is obſtructs our obtaining the good we aim at.

Now, with regard to the miſerable beings in queſtion; ſome of them are in a ſtate of *inſanity*: the *mercury* they take to purge off the poiſon in their blood, received by contagious contacts, *with* or *without* the aid of *wine*, puts them in a temporary ſtate of madneſs. And will their communication ſerve any purpoſe but to confound their

their moral ſentiments, degrade their nature, and accellerate their approaches to a *miſerable grave?* The idea of having been, what they ludicrouſly call a *Bridewell Bird*, gives them ſuch diſadvantageous impreſſions of themſelves, it wears off the poor remains of that native ingenuouſneſs, on which any good impreſſion can be made. And if they ſhake hands with *Perdition*, they will drag many with them into the gulf!

I ſhall not forget, that when I viſited *Bridewell Hoſpital*, I found the *females* aſſociated *all in one room*; and I underſtood all of them lodged together in *another*. They were repreſented as *profligate*; and how they were to become *ſober*, by being ſo aſſociated, was more difficult to conceive, than that their *miſery* ſhould have expoſed them to be brought thither by the *beadle*, or officer of juſtice.

In regard to the judicious humane management of theſe diſtreſſed fellow-creatures,

1. Let each be lodged in a *ſeparate apartment*.

2. Let them be admoniſhed in a gentle proper manner, for the *paſt*, and duly inſtructed for their *future behaviour*, upon the great principle of rewards and puiſhments in the life to come.

3. Let them be aſſiſted with proper books.

4. Let the ignorant be taught to read.

5. Whether they can read or not, let them be taught to repeat a few ſhort prayers, and *learn to pray*.

6. Let

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6. Let them be decently clad.

7. Let the matron of the houſe be a woman of piety, good-ſenſe, humanity, and knowledge of the world; and her knowing what one human Being ſhould be to another, a qualification for this important office.

8. The *women-ſervants* under the matron ſhould alſo be well choſen; active, and vigilant, with a ſtrong ſenſe of religion on their minds, without enthuſiaſm. This ſhould be their qualification, as nearly as it can be found; not choſen by partial regards, relieving *one* to *deſtroy a thouſand*, which is oftentimes the infamous courſe of partiality in all corporation-buſineſs.

9. Theſe women-ſervants muſt be all well *ſuperintended* by the Governors.

10. The priſoners, being *properly cleanſed, cloathed, fed*, and *inſtructed*, might in the moſt ſummary way, be reſtored to the world; and in the iſſue, create a leſs charge than this *play of juſtice*, in which the culprit is brought on the ſtage half a ſcore times, and makes a *miſerable exit* at laſt, before ſhe reaches the age of *twenty-four* years.

It may be urged,—Will not this *kind of treatment* tempt ſome of theſe women to become *priſoners*, in order that they may get *cloaths* upon their backs?—What! to *feed hard*; to ſuffer *confinement in ſolitude*; to be diſciplined in the ſchool of

of virtue and *religion*, in which they were never admitted, or have long ſince forſaken? No: *ſolitude* is too terrible to them to admit of ſuch a ſuggeſtion! We cannot ſuppoſe they would pay more for their cloathing than they thought it worth. Impoſitions may be *attempted*; and they may alſo occaſion the *conviction* and repentance of the offender.

12. In ſome caſes their relations and friends would be called upon to ſupply theſe neceſſaries.

13. But will they not return to their *evil courſe*?—*Some* of them probably will return. Is there any claſs of mankind who can be *all* held by the utmoſt power of perſuaſion? We do not in common life all of us "hear the voice of the charmer, "charm he with ever ſo much ſkill!" It would be a Heaven indeed, if *all* the events of human life were to anſwer exactly to the *intention*; but if by the *mercy and truth* of our religion, *iniquity* is purged, let us be merciful; let us purſue a *conſiſtent plan*, and leave the event to Heaven!

14. It is obvious, that the uſe of *an apartment* for each priſoner is the only effectual means of calling forth *reflection*; and that only, in ſuch a ſituation, *admonition can be adminiſtered*. As the caſe now ſtands, were an angel to deſcend from Heaven, the *attention* of ſuch Beings, ſo congregated and *uninſtructed*, would not be ſufficiently collected,

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collected, to behold his beauty, or hear his voice. Their minds would be called off by falſe ſhame; the ſuggeſtions of evil companions; or a total inability to hear. But time and ſolitude will reſtore them to themſelves.

15. What happy effects might attend this œconomy is very *obvious*. The *parents* and *friends* of the offenders would be intereſted; they would co-operate with the piety and humanity of the Governors of the Hoſpital. Seeing *mercy* ſhewn by the *magiſtrate* and *governor*, the *father* would be the more aſſured that his daughter was returned to a ſenſe of her guilt, and a reſolution of amendment. Theſe do very little honour to human nature, who ſuppoſe that a parent, in ſuch a caſe, will reſiſt the importunities of paternal love, or the dictates of *grace*, if he has any ſenſe of religion. The guſhing tear of forgiveneſs will flow down his hoary cheeks; and he will receive her, who is now abhorrent to his ſight, and a dagger to his heart!—He *will* receive her with open arms!—And what is his preſent conduct! He gives her up as *irrecoverable*, eſteeming *Bridewell* as the inſtrument of a ſolemn league and covenant with the *Prince of Darkneſs*. Is this deluſive declamation? Alas! it is a confeſſed truth and matter of fact.

16. I do not mean that *Bridewell Hoſpital* ſhould be

be another *Magdalen Hoſpital*. The objects of That charity come by choice, though, perhaps, induced by the miſeries of their ſituation: the *Bridewell* priſoners are *apprehended* as *evil doers*. Thoſe are not mortified by *ſolitude*, being aſſociated by twenties or thirties in a ward, where they work and learn to repent of their ſins: the *Bridewell* women are to be kept alone, for the two-fold purpoſe of *puniſhment*, and *repentance*; and glad they will be to *work* and read, to divert the time; and being treated with due regard, we may hope to ſee their moral diſeaſe, in moſt caſes, cured.

17. The cells, or apartments, ſhould not contain a *leſs ſpace* than twelve or fourteen feet ſquare; the beds to be made to turn up; with a *particular injunction* that they be kept perfectly clean. The bigger the rooms can *conſiſtently* be made, the better, as far as 16 or 18 feet ſquare.

18. There muſt be ſufficient light for the priſoner to read and work; and *abundant ventilation* for *health*.

19. As the culprits ſhould be made completely *clean* when they go in, they muſt be obliged to remain ſo, under the penalty of ſhortening their ſcanty allowance of food.

20. Baſons, water, towels, and combs, ſhould not be wanting.

21. Every floor ſhould have a ſupply of water on the ſeveral ſtair-caſes.

22. The

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22. The moſt cleanly proviſion muſt be made for the relief of nature in every apartment.

23. The priſoners ſhould be taught that cleanlineſs will be imputed to them as a *virtue*.

24. In the extremity of cold weather, they ſhould not want an additional warm garment, nor the communication of ſo much warm air, as will render their ſituation *comfortable*.

25. If poſſible, their work ſhould be ſuch as they can live by, when they return into the world. If they acquire a habit of *induſtry* in *uſeful* employment, it will enable them to get their bread, and they will earn it.

26. I take it for granted they will gladly work, when they are taught to conſider how their lives depend on it; and they will fill up the void, which *ſolitude* would otherwiſe render dreadful.

27. As they acquire a reputation for induſtry, piety, and good behaviour, their confinement may be ſhortened at the will of the magiſtrate: ſo that they will always have an object of hope, and be encouraged to behave well.

28. This confinement being conſidered as an intermediate ſpace between both worlds, and calculated to qualify them for either, and however nauſeous it may be, for a time, it will co-operate with neceſſity, like a medicine for the body; and theſe wretched beings may be induced to ſubmit to

That

That which is ſo apparently intended to preſerve both body and ſoul.

29. Will this plan require ſo much ſpace as to invade the Chapel, the *Hall*, *Court-room*, or the houſes lately built? I venture no opinion upon this head, not knowing the exact extent of the ground: but the corporation, I believe, is poſſeſſed of a very ample ſite, and need not be mortified in reſpect to its reverence for antient *ſpace*; and the *ornamental* part of their *antient building*, of which the Governors will judge.

30. If the Hoſpital wants money for ſo excellent a plan, will not the City of London liberally lend her aid?

31. If the whole number of culprits cannot at once be accommodated; let the experiment be tryed *effectually*, for *a few*.

32. A ſhort time may, perhaps, diffuſe a terror which will keep the chambers empty, and this will be the true *void ſpace*, which will do immortal honour to the Governors.

33. It is difficult to conceive, how the execution of ſuch a plan will prove impracticable from the nature of the thing itſelf. The vigilance required, and the expence it will create, at ſetting off, are the main objections. Is there any thing great and manly that can be performed without difficulty? The queſtion is, Shall we try any effectual means

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to defend the lives and properties of the *innocent?* Shall we ſave our country from the deva-ſtation which immorality threatens? Shall we employ the means of the eternal happineſs of our fellow-creatures, and, by ſerving God "in ſpirit "and in truth," endeavour to render ourſelves the objects of his mercy, and obtain the forgiveneſs of our own ſins?

34. If the Governors of *Bridewell* take up the object in this *important* view, the chief managers will gain great honour: they will think *ſeriouſly* of cauſing their priſoners to be taught the meaning of the *ſacrament of our Lord's Supper.* The duty is indiſpenſible, yet the *common people* of this land do not conſider it as any eſſential part of the *Chriſtian worſhip.* Let the priſoners become *repentant,* they will ſoon learn what it means; and that there is nothing in it which ſhould deter them from the performance of this duty, provided a *ſincerity of intention* accompanies the act. This is an object of the *higheſt importance* to the conduct of their lives.

I have converſed with *women,* who had lived in a moſt profligate manner, made ſenſible that we are *all commanded to commemorate the death of Chriſt;* and attentively to conſider the reaſon *why* he died, as himſelf and his followers have declared. They comprehended this ſacrament to be *an outward and viſible*

viſible ſign of *an inward and ſpiritual grace,* and from the moment they felt themſelves inclined to forſake their *evil courſe of life,* they have been thoroughly ſenſible of what is meant by *ſpiritual grace.* The *neglect* of this part of worſhip is a grievance of the *firſt magnitude.*

Under ſuch circumſtances many delinquents would act with conſiſtency, and be happily reſtored to uſeful life, without the rod, or any tedious or expenſive confinement.

There are but few ſo perverſe, that no arts of perſuaſion will work upon them, particularly in *youth.* That there is much perverſeneſs in the heart; that ſome tempers are corrigible only by great difficulty, cannot be denied; but it is no leſs true that the ſpirit of man anſwers as the reflection of a mirrour; and the tempers of individuals being known, facilitates the enterprize. The arts practiſed to ſeduce women are often ſucceſsful: in this caſe *gentle* treatment, and *tenderneſs* alone will prevail, *for their good:* it does not change its name, when employed in the cauſe of virtue. Severity will not do; to compel people to be virtuous, is a contradiction in terms: perſuaſion may accompliſh any thing.

Change the names of perſons and vices, and are we not all *miſerable ſinners?* Shall we render ourſelves more miſerable by our falſe judgment, and the

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the neglect of That conduct which flows from mercy and the law of kindneſs? We muſt try the wonderful effects of a judicious ſeverity, blended with ſuch mercy and compaſſion as will operate on the native ingenuouſneſs of the mind; and thus "*compel offenders to come in,*" and enjoy the fruits of piety and virtue.

SECTION

SECTION III.

Bridewell Hoſpital capable of being rendered inſtrumental to a regular and effectual Police, by preventing great Offences. Solitude in Confinement, and religious Inſtruction, eſſential to peaceful Government. The Arts-Maſters in Bridewell *Hoſpital a Means of preventing the ſalutary Police propoſed.*

I HAVE heard many *magiſtrates* of the City of London, ſay they avoid ſending delinquents to *Bridewell Hoſpital*; not apprehending any defect peculiar to That houſe of correction; but that the principle of congregating offenders ſerves only to ſeminate infidelity, debauchery of morals, and inſtruction in the arts of vilainy. When I viſited *Bridewell Hoſpital*, a few years ſince, ſeeing *only eight male malefactors*, and congratulating my *guide*; his anſwer was, "*O Sir, thoſe who "uſed to be ſent to this priſon are now com-"mitted to* Newgate." He might as well have ſaid, *Our former priſoners, being more accompliſhed in vilainy, are promoted to a priſon more fit for their reception.* Whatever might be underſtood, theſe *eight perſons* were treated as *felons*, not only by

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prayer; and recommending *meditation*. The duty muſt not be rendered *laborious*; but judiciouſly calculated to inſpire the minds of offenders, by the gentle arts of perſuaſion in the genuine ſpirit of *Chriſtianity*. Thus will a ſenſe of guilt, and a reſolution of amendment, grow from counſel and advice. *Solitude* will thus accompliſh the work, not in a *vague*, *formal*, and *unmeaning* manner, but by creating a real change in the heart, to raiſe them that are fallen; and guard thoſe who are moſt ſubject to be aſſailed. The tears of repentance will flow, where the ſuccours of mercy are offered by the hand of humanity; and the ſympathy of our common nature.

In caſes of unconquerable repugnance to the mercy propoſed; for ſome ſuch there may be, the authority of the magiſtrate will always extend to the proper puniſhment, by the *ſcourge*, by harder diet, or prolonging a confinement.

We have a numerous clergy, as regular in *private life* as in any country; and, perhaps, the moſt learned. Many of the profeſſion are not ſo corrupted by a voluptuous world, but they would be ready, *diligently* to attend this *duty*, provided they were *properly* paid for it. The taſk will not be a delicate one, yet, in its effects, as honourable and exalted, as any office of the *chriſtian prieſthood*. The true diſciple of *Chriſt* does not ſeek for glory on a bed of down!

Thoſe

Thoſe who fondly imagine we can be governed without religion, may live to ſee themſelves the firſt victims to blood and rapine. The *domeſtic* evils we complain of, if not ſuppreſſed, will prove harbingers of more dire diſtreſs, than ordinary obſervers have any idea of.

Is there a circumſtance in this propoſition but what is agreeable to *common-ſenſe*? *Chains* and *fetters* of iron, and the diſgrace of being detained in company reputed *infamous*, will not anſwer the end in view; it is not ſufficient to cure the diſeaſe: but we muſt endeavour to prevent the *contagion*.

With regard to the *preventive part*, Bridewell Hoſpital above all others preſents itſelf to our view, as worthy to take the lead, not only, as being under the moſt *reſpectable corporation* in the three kingdoms; but upon enquiry into its origin, it will be diſcovered, that the *founder* deſigned it for the very purpoſe in queſtion.

This Hoſpital received its name from being near a ſpring called *St. Bridget's* or *St. Bride's Well*. It is on the north ſide the river, and now enjoying many additional advantages from the vicinity of *Black-Friars-bridge*. It was anciently a *royal palace*. On or near this ſpot *Henry* VIII. built a magnificent houſe for the reception of the *Emperor Charles* V. In the ſubſequent reign, Edward VI. preſented the *palace of Bridewell* to the *City of London*,

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London, as a lodging for poor *travellers* and "*wayfaring* people; likewiſe for the *correction of vagabonds, harlots, and idle perſons*, and *for ſetting them to work.*" With regard to *inns*, in theſe our days, this part naturally ceaſes, for we have a vaſt abundance. The ſame *King Edward* endowed this Hoſpital with lands, then worth four hundred and fifty pounds per ann. and we may conclude from the advanced price of land that the revenue is amazingly augmented. Beſides the above endowment, this prince gave to the hoſpital the *revenues* and furniture of the *Savoy Hoſpital*. What theſe were, and now are, and what *donations* have been given in the courſe of two hundred years, the Governors are beſt able to inform us.

Amidſt the various changes of this *inſtitution* we muſt alſo revert to the reign of *Queen Elizabeth*, when the City of London made uſe of *Bridewell Hoſpital* as a *ſtore-houſe* for *coals*; and likewiſe as a *granary*, the *poor* being employed in *grinding of corn by hand-mills*. It was ſo long ſince as the reign of that princeſs, the *Arts-maſters* conſiſting, at that time, of different *mechanics*, were introduced into this houſe.

In 1666, the *Hoſpital* was conſumed by fire; and rebuilt in 1668, in the manner in which it now appears, except the front houſes lately built for the uſe of the *treaſurer* and *ſolicitor*. The new building,

ing, it is ſaid, coſt *ten thouſand pounds*; but this addition renders the premiſes ſo much the more reſpectable, and valuable; for by the preſent juſt and judicious management, it brings in a conſiderable income. I preſume there is ſtill room for the more eſſential part. The purpoſe for which the Governors profeſs to employ the Hoſpital, is for the correction of *harlots, night-walkers, pick-pockets, vagrants, diſobedient ſervants*, and ſuch as are not to be *reformed* by the ordinary means of the authority of parents and maſters: theſe are committed by the *Lord-Mayor* or *Aldermen*. *Apprentices* are alſo ſent by the *Chamberlain of London*. By the ſtanding regulation the priſoners are obliged to *beat hemp*; and, ſuppoſing the nature of the offence to require it, they are *whipped*.

This is the preſent regulation and practice: how many inſtances can be produced of its good effects we muſt judge from the *inſecurity of life and property* in which we live: and the repeated violations of *juſtice* and *humanity* tranſacted in our ſtreets, ſometimes even under a meridian ſun. *Domeſtics* and *labourers* are frequently pillaged of what they have gained by the ſweat of their brows.

The rigid diſcipline of *whipping* is ſometimes practiſed in *Bridewell Hoſpital*, but I never could yet learn from any magiſtrate, that he had faith enough to believe, it had done any *good*; many have aſſured

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and behold the *preſent ſtate* of this nation, we find this Prince ſtand upon the rock of renown, for his royal charity and munificence; we wonder to ſee that ſo large a portion of his foundations, as *Chriſt-Church* and *Bethlem*, and the hoſpitals of *St. Bartholomew* and *St. Thomas*, remain ſo worthy our attention; and ſucceeding generations will probably bleſs the memory of ſo beneficent a Prince.

Regard to morals muſt be deemed as neceſſary now as it was in 1550. — In a *trading nation*, *citizens* will ſometimes leave their families in diſtreſs; many perſons become *inſane* at this period of time, as in days of yore: we live in the ſame climate, in the ſame plenty, and are addicted to the ſame *violence of temper*; and the more vicious we are rendered by the force of affluence, the more *inſanity* and *ſickneſs* there will be.

As trade and labour have increaſed, more edifices have been raiſed for providing for the *ſick* and *maimed*, among the labouring part of mankind. Miſery travels on with time; and happy thoſe who can render the journey ſupportable to the diſtreſſed.

It is evident, beyond a poſſibility of diſproof, that the mere confinement of men or women, and diſcharging them with an *admonition to take care of their future behaviour*, as practiſed in *Bridewell Hoſpital*, while it has the *pompous outſide* of magiſterial

giſterial authority, it is *mockery*: it is deceiving the priſoner and the public: it is injurious to ſociety, and offenſive to God.

Miſery there will be, in ſpite of all our efforts to prevent it: but if we proceed on a falſe plan, deſtructive of our own views, what can be the end? When priſoners are unaſſiſted by any proper inſtruction; unaided by any temporal good; publicly degraded; and turned into the world; what, in the name of the God of Mercy, are we to expect they will do! They will act the part they have been accuſtomed to; and improving in wickedneſs, by the repetition of the ſame kind of commerce, erect ſo many monuments of reproach to magiſtrates, as guardians of the police; to the *prieſthood*, which ſhould mourn in ſackcloth and aſhes; and in general diſgrace our country and its government.

Even the word *police* is new to us: magiſtrates receive it as a foreigner, whoſe manners they are unacquainted with; and, for fear of being uncivil, "*paſs by on the other ſide.*" They are afraid the laws will ſtand in their way; and the diſſipation of the times at length renders them *negligent*. For *Heaven's* ſake, let us exhibit a *new ſcene*; and in the firſt place attend to the corporation of *Bridewell*.

Let the Governors of this *inſtitution* revert to the *original deſign*: obſerving, however, the lights which

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ſo many revolutions of the earth have been bleſſed with, and recent experience ſupplies. Generations yet unborn may then bleſs their memory, for this deliverance from the *ſcourge* of rapine, and the *terrors* of murder.

Novelty generally creates ſuſpicion. I have heard it ſaid, on many occaſions, "*Do we not go "on very well,*" when the œconomy of an inſtitution has been extremely abſurd and disjointed? Let us conſider, that thoſe human beings, whoſe *warmth of temper, ignorance, drunkenneſs,* or being expoſed to the *arts of ſeduction,* have led them into the commiſſion of offences, are not therefore *irreclaimable.* Were they treated in the manner I propoſe, it would probably give their minds a bent to *religion,* and a regard to reputation. The difficulty ſeems to be in our *timid imaginations,* not in the thing itſelf.

If the *plan propoſed* ſhould require powers which the *charter* of incorporation, or the *bequeſts* made, ſhould not extend to, all good men will unite in lending aſſiſtance. Neceſſity calls for it.—Providence invites.—The attempt wears a wholeſome aſpect, and promiſes a benignant iſſue. By ſuch a ſtep a perfect underſtanding may be eſtabliſhed between the public and the corporation; the ſubject and the *royal* founder, upon the ſolid baſis of a mutual compact, wherein our *loyalty* and *patriotiſm,* both

both for the preſent and future time, may be fully diſplayed.

The ſeveral charitable foundations which I have juſt mentioned, ſtand on a rock, under the protection of Him who is emphatically ſtiled the *Rock* of Ages. Why ſhould not Bridewell Hoſpital be in as honourable eſtimation? Shall it continue to be occupied by an *heterogeneous* mixture of weavers, commonly called *Arts-maſters,* to obſtruct a very noble plan of police? If the houſe was originally granted for the correction of the profligate, why ſhould weavers apprentices ſtand in the way? Before we begin to execute the plan propoſed, it will be neceſſary to remove the rubbiſh, and clean away this *ruſt of time.*

Queen Elizabeth grafted arts upon police. Arts at length flouriſhed. The partial encouragement, and congregating numbers no longer anſwering the deſign, it fell into the hands of *Weavers.—Encouragement* was wanted in the days of our antient Sovereigns; but in the reign of *George* III. we ſee weaving and all manufactures in perfection.

A very few years ſince, the Parliament, for very weighty reaſons, reſtrained *Spitalfields Weavers* from taking above a *limited number* of apprentices: Is not this a preſumptive evidence, that the *Bridewell Boys,* as apprentices to *weavers,* cannot be an object for peculiar immunities? It is urged, as a reaſon againſt the change, "How can we recede?

We

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We have received donations, which amount to a conſiderable ſum, for this very purpoſe." I anſwer, "The more you poſſeſs the better, if it is properly employed; if not, it is your buſineſs to correct and reſtrain the miſuſe of charity." You ſay, "The money was given us for the Arts-maſters, and therefore we muſt maintain this part of our inſtitution."—Why muſt you do ſo? Suppoſe, in the firſt eſtabliſhment of our *ſilk manufactory*, 5000l. a year had been left in charity for ſetting up *mercers*; and five-hundred men were at this time to open ſhops, and even give money for the *good-will* of them, would you think it a reaſon for continuing this eleemoſinary encouragement? Should you ſtill ſay, *No: we muſt give five thouſand pounds annually to ſilk-mercers!*

Let us alſo ſuppoſe, that *pirates* had landed and pillaged many farms in *Kent*, and murdered ſeveral of the inhabitants; and that it became neceſſary to maintain garriſons in certain caſtles on the coaſt, which required *this revenue*; would you be ſorry to receive *national authority* for the better appropriation of the 5000l. for the preſervation of the lives and properties of the inhabitants of the county, your friends and fellow-ſubjects?

If *parliamentary* authority is *really* neceſſary, which I much queſtion in regard to the *Arts-maſters*, why do you not aſk for it? Will you wait 'till more miſchief is done for want of a proper *police?* I take the

the caſes to be exactly ſimilar. We cannot with the leaſt degree of truth ſay, *Weavers want the encouragement we give them at Bridewell-Hoſpital.* But we may all ſay, and we are compelled to ſay it, *That we want the eſtabliſhment of a well regulated police, which may be partly obtained by aboliſhing the Arts-maſters, and making the local eſtabliſhment of Bridewell Hoſpital, and ſuch portion of its revenue, as properly belongs to the article of police, inſtrumental to the accompliſhment of a deſign, calculated for the preſervation of individuals, and of the higheſt advantage to the public.*

Things appear to the greateſt part of this reſpectable corporation in the light I repreſent them; but changes are not ſo eaſily brought about: the procraſtinating humour of mankind, particularly where there is a body of men, or any *real* or *imaginary* difficulty, conſtantly obſtructs it. Of this we may be ſure, that a number of young men bound as apprentices, and acting together as a fraternity, is not a conſiſtent plan of ſober œconomy. Who is to govern them properly? If they were to live ſeparately in a detached *domeſtic* way, they would become ſo much the better *citizens:* the congregating numbers is a temptation to diſſipation, as I have ſeen in numerous inſtances. The *Bridewell Boys*, as commonly called, are many of them ſtout young men, and rather the *terror* than the *delight* of theſe *cities.*

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cities. If there is one of a bad diſpoſition, he will corrupt the reſt. —— I have heard it urged as a reaſon for maintaining them, "they are ſkilful in working a fire-engine." They might have their value in former times; but every pariſh is now properly provided: and fire-men for the *aſſurance-offices*, ſo deeply intereſted in extinguiſhing fires, are the only proper perſons to be depended on, and not a number of lads, who ought to be *taking their reſt*, or *working at their looms.*

As to their *peculiar dreſs*, which is another part of reverence to our forefathers: it is preſerved by the children of *Chriſt-Church Hoſpital*; and ſerves well enough for little boys; but even theſe, *when they are put out apprentices*, appear in the proper garb of the preſent generation, like *men* fit for *labour*, and not in the feminine robe in which *Bridewell Boys* are clothed and diſtinguiſhed.

If our fellow-citizens have no reaſon to be advocates for the *Arts-maſters*, but are in great want of a *ſalutary police*, it is natural to ſuppoſe every one wiſhes for ſuch a regulation, as may keep their children in awe not to offend; or offending, to be *properly chaſtiſed* by wiſe, humane, and conſiderate magiſtrates. Our duty, as *Chriſtians*, *parents*, and *citizens*, calls on us to implore ſuch a mercy. There never was a time in which this change could come more in aid of the *police of the City*, and the

the riſing generation; the number of boys and girls who are at this time training up in miſchief, and learning how to die at the gallows, is a proof of the *neceſſity* of the plan I plead for.

With regard to the *Arts-maſters themſelves*; the Governors of the Hoſpital can be at no loſs to fulfil their engagements with *them*, by giving them an equivalent for their houſe-rents, pariſh-rates, and freedom from city-offices, *during the remainder of the time of the indentures they now hold.* The laſt part is but a ſmall favour to aſk of the corporation of *London*, as it will be only for theſe particular men, for a ſhort period of time. The *continuance* of this part of the eſtabliſhment, is not worthy of a corporation built on ſo noble a foundation.

The *Governors of Bridewell* are of the more *aged* and *graver part of our fellow-ſubjects*, looking forward to the regions of immortal glory: they are perfectly ſenſible it is not the magnitude of halls, the *portraits* of princes and magiſtrates; or caps toſſed high, in vociferous applauſe, that can give any proof of the diſcharge of their duty to God or their country. It is the real *ſafety* of life and property; the domeſtic *comfort* of the indigent and laborious; the maintenance of the manufacturer and mechanic in freedom from danger, and promoting a true ſpirit of piety, by which we may hope the land will be bleſſed with peace and plenty. The honour in which

 I hold

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I hold the Governors and acting members of that reſpectable corporation, makes me anxious to ſee them ſhew the example of a pious and judicious police: and let us hope they will think ſeriouſly of this matter, and render it conſiſtent with humanity and the glorious freedom we might enjoy. Liberty is now often violated in a manner too ſhameful to relate. Our timidity and our indolence ſupport iniquity, and theſe all walk abroad as if it were our intereſt to connive at *licentiouſneſs*.

I have inſiſted the more on the propriety of aboliſhing an *unneceſſary* part, in the political œconomy of this Hoſpital, not only that a *neceſſary* one may be ſubſtituted in its place; but that the corporation from its dignity and antiquity is entitled to the honour of ſhewing an example ſo pregnant with good to theſe kingdoms.

Before I finiſh *this Section*, I think it neceſſary to remark, that the peace of the community, and the juſtice due to individuals is hurt by one clauſe, in the 43d of Elizabeth: it requires that paupers ſhall be placed out apprentice to the age *of twenty-four years*; their indentures not being otherwiſe legal. The abſurdity of ſuch a reſtriction at this period of time is very glaring; and we may well wonder how it has remained in force. Yet ſo it is; except for ſuch pariſhes, in the bills of mortality, and the Foundling Hoſpital, in which the age for indentures is confined to twenty-one years.

As

As an article of our general *police*, it wounds induſtry, prevents marriage, and ſows the ſeeds of rebellion between maſter and ſervant. Who can imagine that a young man, whether originally a pauper or not, will be contented to ſerve a bricklayer, carpenter, or maſon, or any other laborious or mechanical trade, and ſubmit to be under control as an apprentice, to twenty-four years of age? This defect often diſturbs domeſtic tranquility. When the parties come before the *Juſtice of the Peace*, who diſcovers the latent cauſe of the complaint, he often recommends to the maſter, to give up the indenture a year or two before it expires, that the apprentice may in the mean time ſubmit and do his duty. Would it not be better that ſuch indentures ſhould be made as may be preſerved inviolate, and promote *peace and good-will*, furniſhing an object of hope to an apprentice that the period of his ſervitude will terminate in a reaſonable time.

I enter into the conſideration of this part of an antient law as an article eaſily rectified, independent of all others, the reaſonableneſs of an alteration being ſo apparent. I have occaſionally made this remonſtrance for ten years paſt, and was inſtrumental to the correction of it in the inſtance of the bills of mortality and the Foundling Hoſpital ten years ago; ſome country Gentlemen underſtood the act relating to it to be general, and that *all* the indentures of *pau-*

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pers ſhould terminate at the age of twenty-one; but this is not the caſe.

Many members of the Houſe of Commons with whom I have converſed, ſee the thing in its true light; but ſo many plans have been on foot for a general *reform*, that *no reform* has taken place in this inſtance. The object belongs to my preſent enquiry, as it would prevent many of thoſe offences which are ſo often followed by the moſt deadly conſequences.

A period of indenture extended to twenty-four years of age, carries with it ſome marks of oppreſſion; for if we mean *to relieve the poor*, we ſhould not at the ſame time make ſo hard a condition; for though it may carry with it the face of encouragement to induce the *farmer* or *mechanic* to take paupers at an early age, it does not appear, that ſince the regulation took place within the bills of mortality, this claſs of poor children are in the leaſt degree neglected on this account, but rather the contrary, as the more reaſonable ſervice may be expected from them. In every view it ſeems to be a proper meaſure. If we do not rectify evils as we diſcover them, but wait for a *general reformation*, we ſhall probably be very much diſappointed in our hopes of national welfare.

SECTION

SECTION IV.

The deplorable State of our Police demonſtrated by the Number of Robberies daily committed, and the Terror in which Subjects live. Felons working on the Thames not eaſy to reform. Solitude in Impriſonment beſt calculated to preſerve the Criminal, and prevent Evil to the Innocent.

IT is not my buſineſs to attempt a *deſcription of priſons*, though I have ſometimes gratified my thirſt of knowledge by venturing within their walls. Dr. *Smith* has, with great labour, viſited them in a regular continued manner, to the great benefit of many miſerable fellow-creatures; and, with equal ingenuity, given us *an Account of the State of the Jails in London and Weſtminſter, and the Borough of Southwark*. In the mean while, and during ſome years paſt, Mr. *Howard*, like a ſtar guiding us through remote regions, to diſcover the temporal redemption of the moſt miſerable part of mankind, means to publiſh his diſcoveries.

My humble labour, amidſt a variety of occupations, is to recommend *impriſonment in ſolitude* as the only engine by which we may pull up by the roots a production of ſo monſtrous a ſize, it caſts

a gloom

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a gloom over the fair fields of this iſland: and the ſea attempts in vain to guard us, if we longer ſuffer ſuch horrible vexations to walk unreproved. What deſcriptions do our *news-papers daily* exhibit! What *ideas* do foreigners entertain of our government? *Robberies, examinations of robbers*, commitments to priſons, pardons and *executions*, furniſh more articles than extraordinary *births* or *marriages?* It is *painful* to think of it, but the heart *bleeds* when we behold ſo many of our fellow-creatures, who ought to be *Chriſtians*, forgetting all that is great and good in their nature, and falling by the hand of the executioner: or elſe ſuffered to roam and commit acts of violence on the *innocent*.

It is very evident, that neither the *ſufferings* of thoſe who *are* hanged, nor the impunity of thoſe who are *not hanged*, give us ſafety. On the contrary, the arts of plundering gain a reputation by their ſucceſs. Some imagine *war* is the only means to let out the bad blood of a nation; but that which is generated by *impolicy*, will not be removed by *war*. It is but a bad temporary expedient, by which the *good* ſubject is hazarded equally with the *bad* one; and war never did mend the morals of a nation, except in ſome caſes by calamities. If we go on at ſo extravagant a rate of robbery, we may become fearful of our *own domeſtics*, or of our *own children*; or if we are not terrified at

their

their faces, every indifferent perſon whom we meet in the ſtreets or highways, even under a meridian ſun, will ſtartle the well-deſigning paſſenger. Is it that I am *timorous* or *capricious* that I ſay this? I ſay it, becauſe I do not *deſpair of the common-wealth*, but ſeek a remedy againſt the *ſlavery* of living in terror. When prudence dictates caution, boldneſs is temerity. The experience of every day calls aloud for redreſs. I do not draw the ſword of Juſtice, without feeling the pangs of *commiſeration*, even for him who aims his dagger at my throat; but neither will I yield up the trophies of my freedom, and ſervilely ſubmit to ſee my country become a prey to *felons*.

It is our common fault to *exaggerate evils*; but it is no exaggeration to ſay, we live in a country where a man cannot retire to his home, not even in his chariot, in a great city, without danger of a piſtol being clapped to his breaſt. He certainly cannot go to his villa ten miles diſtant from the capital, without preparation for an aſſault, either to pay the tribute demanded in a hoſtile manner, or carry an armed force to guard him from *fire* and *ball*. Thus we are in conſtant apprehenſion, and muſt retreat in early hours, and make the ſad acknowledgment, that we do not live without the fear of violence. Is not this in effect a ſpecies of *ſlavery* to each other? There are many people in England who would on

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no account admit an *exciſeman* into their houſe, and yet ſuch an officer might come in broad day with great civility, and require a *legal tax*, which if not paid in this way, muſt neceſſarily be levied in ſome other: but what ſhall we ſay of that poor man who is ſubject to be invaded in a hoſtile manner, in the dead of night, by armed men come to plunder, and to murder if reſiſted, or perhaps if not reſiſted? The evil is the more formidable from the conſideration that it derives its ſource from a *general diſſoluteneſs of manners*. How ſalutary had been a little *ſolitude in confinement* to ſome diſſolute rakes, or imperious demagogues, who ſtrove to teach the people that government, not being in their own hands, deſerves not the name of government: and what has been the natural concluſion to *undiſciplined* minds? That what a man cannot obtain by *fair means* he may take by *any other means*. This is an evil under the ſun, well known in this country, and the effects of ſuch a *no principle* ſeverely felt in other parts of the earth.

Such are the *cauſes*, and ſuch the *effects* of the *deficiencies* of our *police*. We now ſeem to be arrived at the point of *neceſſity*: we muſt adopt a plan of better diſcipline, not fill our news-papers with ſuch daily accounts of a *ſavage conduct*; but try if we can find the art of making our puniſhments productive of amendment. In the firſt year of the late reign,

reign, his Majeſty, moved by conſiderations of the *ſoundeſt policy*, came to a reſolution (*a*) not to extend his

(*a*) By the KING.

A PROCLAMATION,

For diſcovering and apprehending perſons guilty of any murder or robbery in the ſtreets of *London* and *Weſtminſter*, or in any ſtreet or highway within five miles of the ſame.

GEORGE R.

" WHEREAS we have received information, that frequent " robberies have of late been committed with open force and " violence upon our good ſubjects paſſing and repaſſing in the " public ſtreets, and other roads, in or near our cities of " *London* and *Weſtminſter*, to the great annoyance of our " peaceful ſubjects, and in defiance of our laws, which pro- " vide ſevere puniſhments againſt ſuch offenders: We being " firmly reſolved to exert our royal care for the preſervation " of the perſons and properties of our loving ſubjects, and to " put an effectual ſtop to all ſuch abominable practices, have " thought fit, with the advice of our privy-council, to iſſue " this our royal proclamation; and for the encouragement of " all perſons to be diligent in endeavouring to diſcover and " apprehend all ſuch offenders, do hereby promiſe and declare, " that any perſon or perſons who ſhall diſcover and apprehend " any offender who hath at any time, within three months " laſt paſt, committed, or hereafter ſhall commit any murder " whatſoever, or any robbery, with open force and violence " in any ſtreet, or other highway, or road, in our cities of " *London* or *Weſtminſter*, or within five miles round the ſame, " ſo as ſuch offender be convicted of the ſaid offences, or any " of them, ſhall have and receive for every ſuch offender ſo " apprehended

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his *royal clemency* to any malefactor ſentenced to death, during the ſpace of *a whole year*. This was promulgated in due form: and what was the conſequence? If my information is true, it operated as happily as it was righteouſly intended, as a harſh remedy for a *deſperate* diſeaſe. Robberies, after a peace of *fourteen years*, were arrived to ſo enormous

" apprehended and convicted as aforeſaid, the ſum of one " hundred pounds ſterling, over and above all other rewards, " to which ſuch perſon or perſons may by an act of parlia- " ment be entitled: which ſaid ſum of one hundred pounds " for every offender ſo apprehended and convicted, as afore- " ſaid, the commiſſioners of our treaſury, or our high-treaſurer " of *Great-Britain*, for the time being, are hereby directed " and required to pay accordingly, without any further or " other warrant in that behalf: and if the perſon ſo diſcover- " ing and apprehending any offender guilty of any ſuch mur- " der or robbery, as aforeſaid, (except the perſon actually " giving a wound in any ſuch murder,) ſhall have been an ac- " complice in any ſuch murder or robbery, and by reaſon " thereof ſhall ſtand in need of our moſt gracious pardon, we " do hereby further promiſe and declare, that ſuch perſon " ſhall have our moſt gracious pardon. And we do hereby " ſtrictly charge and command all our juſtices of the peace, " and all other our officers whatſoever, that they do uſe their " utmoſt diligence and endeavours, in their ſeveral places and " ſtations, to find out, diſcover, and apprehend any ſuch of- " fenders, upon pain of our high diſpleaſure.

" Given at our court of St. James's the 29th day of Febru- " ary, 1727-8, and in the firſt year of our reign.

" God ſave the KING."

enormous a height, it was thought proper to make proclamation of an *extraordinary reward for apprehending malefactors*, and according to the beſt accounts of this matter the pecuniary emolument encouraged people to hazard their lives in taking thieves; whilſt it intimidated *robbers*, and anſwered the intention. But though it afforded a *temporary relief* from the *painful fit*, it by no means obtained a radical cure of the *diſeaſe*.

Upon the comparative view of That period of time, with the preſent, I fear we have increaſed our *infidelity* and the number of our offences, in proportion to the encreaſe of our wealth, and the number of our reſorts of *expenſive amuſements*. Moſt certain it is, our *thieves* are improved in the *ſcience* of robbery; and the quality of their adventures; witneſs their paſſion for *plate* and ſuch valuables, and their daring inſolence in breaking into *houſes*, where they have reaſon to believe any conſiderable booty is to be found.

But it is not merely objects of great value: there are *thieves* of various denominations, ſome go even ſo low as the braſs knobs by which bells are rung at doors, *though it be the door of a houſe of charity*. A *coachman*'s hat or great coat: any thing which is portable finds a claſs of thieves, to whom ſuch objects are familiar and adapted to their reſpective talents. It is remarkable that the proclamation I have

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dangers which ſurround us. Priſons for a certain limited time of confinement are neceſſary; and theſe with the uniform practice of ſuch kind of labour and mechanic arts as may enable the offender to get his bread when he returns into the world, can hardly fail to anſwer the end propoſed. The effect of *ſolitude in impriſonment* is as well known, as that we have not proper priſons for ſolitude. The *magnitude*, *order*, and *contrivance*, muſt be maturely conſidered; and the Legiſlature muſt be perſuaded of their uſefulneſs: the *common-ſenſe* of mankind pleads for them. Out of the heart are the iſſues of life; when this is corrupted by evil communication, is it reaſon, is it common-ſenſe, to expect that corporal puniſhment alone will produce a reformation?

The propoſal in queſtion has an immediate regard to a belief in the *immortality of the ſoul*; and thoſe who are of this perſuaſion, will be *for* it, as the fitteſt expedient that can be deviſed, to promote this important end. Every day's experience now proves, that no fear for the body, or the ſoul, operate with ſufficient force. And why is it ſo? They have forgotten that *man is immortal!* It is not their practice to ſeek for any advice, with regard to their *immortal part.*

If the ſafeſt way to preſerve a *priſoner* from being infected by the poiſoned breath of companions in wickedneſs, and to drag him from his evil courſes, is

is to deprive him of all poſſibility of evil communication, can it be a queſtion whether we ſhall do it or not?

The prayer we addreſs to the Great Parent of Mankind is, that we may not be *led*, or *fall* into the ways of temptation; ought we not to *deliver* others *from it*, not expoſe them *to it*, by *evil communication?* In this inſtance, our prayers are mockery, for we lead our fellow-creatures into temptation. Without policy, or regard to our own ſafety; without compaſſion for thoſe who are moſt expoſed to the calamities in queſtion, we go on *irrationally* in the beaten tract which leads to *deſtruction.*

The objection, founded in the *expence*, is a miſerable one indeed! "The ground, the materials for "building, and the labour will coſt much money!" Will after-ages *believe it poſſible*, that ſuch a country as ours, once arrived at the ſummit of earthly ſplendor, wallowing in affluence and eaſe, ſubmitted to be inſulted by the moſt deſpicable part of her ſubjects, for the ſake of ſo inconſiderable a charge? What is a country or nation but a number of individuals, every one of which is expoſed to terror, and always at an expence to guard againſt the evil which our own falſe policy creates. Whether the object in *Middleſex* could be completed for 50, or not leſs than 100,000*l.* is not material, in the light we ought to ſee it. The building muſt be well contrived, very

ſtrong,

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ſtrong, and durable; and ſhould be formed upon a plan that will do honour to our national humanity and religion. It is no leſs evident, that to accompliſh ſuch a work, requires reſolution, and an enlarged mind, as well as a conſiderable expence; ſkill in the contrivance of the edifice, and its appurtenances; a convenient *ſite*, and ſuch ſalutary *regulations* as may render the event proſperous.

Let us view ourſelves in another light: Shall a people, conducting fleets and armies to the remoteſt regions, not guard their own doors? Shall they neglect the moſt rational means of correcting the moſt daring violations of their peace and ſafety; as if it were an appendage to *liberty*, for ſubjects to *devour* each other? The *puniſhment propoſed*, has an advantage over all others which perhaps can be deviſed; the degree of it may be regulated, with the utmoſt exactneſs, to the nature of the offence, by the *weeks* or *months*, or *years* of confinement. How glorious it will be to preſerve thoſe very perſons who have been hitherto thought the moſt dangerous to ſociety, and irrecoverably loſt; by preventing their going abroad into the world, till they know how to behave themſelves properly when they get there. How many, lower in degrees of criminality, may be thus *prevented* from becoming a ſacrifice to their own hearts, and change their *enmity* to God and their country, into *love*, *peace*,

peace, and the harmony of ſociety. In all *changes of forms and modes of government*, the ability of executing, as well as the fitneſs of the object, muſt be weighed and conſidered. A change of circumſtances and manners, with regard to our improvements, ſhould be carried equally through our whole œconomy. *Grandeur*, if not *convenience*, frequently wound the morals of a people; if no improvements are made to heal them, we muſt run retrograde to the great ends of government.

There is no reaſon to believe but that *proper perſons* may be found to execute the plan propoſed. What is required but reaſonable ſkill and probity, without which it is impoſſible to accompliſh any good deſign. The evils under which priſoners have laboured for ages, will be removed. The deſign of ſeparation under impriſonment, whether for greater or leſſer crimes, before trial, or as a *puniſhment after* it, is of ſuch moment, we ſhould ſpare no coſt, nor be intimidated by any difficulty, to obtain it. This plan will give energy to laws and government, inſtead of their falling into contempt, ſupplying the gallows, and promoting the deſtruction of ſo many unhappy youths.

The communication of delinquents with each other in confinement, might be intended by our forefathers, during the ſimplicity of their times, to add to the horrors of a *priſon*, by the criminal ſeeing his fellow-ſufferers in diſtreſs: but whatever their

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pine, carrying on their deſtructive trade as it were a regular calling.

Tothilfields Bridewell is another priſon for criminals, exhibiting meanneſs where there ought to have been moſt liberality. The *malefactors* being only on the ground floor, the priſon is by no means calculated to contain a ſufficient number of apartments for the ſeparation of priſoners. There were *five cells* for the confinement of unruly *apprentices*, built with brick, and therefore better contrived for the purpoſe, than thoſe of *Clerkenwell*, and more airy, having an open ſquare or *area* before them. They are eight or nine feet deep, and ten or twelve broad, the door-place in front making near half the breadth. The delinquents ſlept in the ſame place, and hemp was provided for them to beat, and *oakum* to pick. Nobody was ſuffered to come to them, except the parent or maſter, and the perſon who brought them their food. They were generally confined for the ſpace of *ſeven days*, and ſome for a whole month; but I could not learn that any proviſion was made for their *inſtruction*, in the moral and religious duties, againſt which they had treſpaſſed. We ſhould have cells upon the ſame principle, for all capital offenders.

I will give another inſtance more forcible than all the oratory the times can boaſt of. The event happened at the time I viſited *Tothilfields Bridewell*, when

when one of my own ſervants happened to be preſent. A boy of about *thirteen years of age* was committed to That priſon for picking a Gentleman's pocket of a watch. His father came to viſit him, and with tears ſtreaming down his hoary cheeks, he implored the Almighty to give his ſon a due ſenſe of his offence; that the puniſhment of impriſonment might reform him. After recovering from the agony of his grief, he expoſtulated calmly with his child, who acknowledged his guilt and promiſed amendment: the converſation paſſed in the *common yard*. Upon this, a hardened vilain, at whoſe inſtigation the boy had committed the crime, had the *conſummate impudence* before ſeveral perſons, to paſs his jeſts, endeavouring to make the boy aſhamed of his ſorrow, by ſaying, "If you want courage, my boy, you will never "make a man." A boy may be eaſily led to imagine there is virtue in this kind of *active courage*, of running the hazard of his neck by thieving. Upon the ſame principle many a fooliſh youth has been hurried into crimes, for which he paid the forfeiture of his life; and perhaps, not being taught to have any faith in a judgment to come, died *impenitently*.

Let thoſe who have any *hearts*, or any *heads*, contemplate this ſcene; and try if they can furniſh folly and impiety enough, to withold their quota towards the erection of *proper priſons*. What can be the conſequence of aſſociating priſoners, but reci-

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condemned to tranſportation has been very large, and many have returned with halters about their necks. And as to thoſe who receive mercy, generally they repeat their crimes, as if they were determined never to make peace with mankind!

Tranſportation ceaſing, there is the ſtronger reaſons for *new expedients.* Let the opulent and the indigent, the nobleman and the commoner, think ſeriouſly of changing the mode of puniſhing; and *try a method* that can be rendered effectual. We mean to live in ſafety, and poſſeſs our ſouls in *tranquility*, as the reward of *virtue*, and *ſalutary laws:* but how is the tender father, or the fond mother, the ſon or daughter, to live free from alarms, whilſt they ſee there is not ſufficient energy in our *police* to prevent the dreadful calamities to which they are hourly expoſed, by night and day? And to what ſhall we impute them? The *parent* who hath been negligent towards his children, or the *maſter* towards his ſervants, is criminal in the ſight of God, whatever he may be with reſpect to human laws. He, who through *careleſſneſs* and *negligence*, throws a temptation in the way of another, becomes a *criminal* himſelf; and in many inſtances ought to be puniſhed. In the mean while, ſome who are criminals in the eye of the law are leſs perverſe than is vulgarly imagined. How many are rendered deſperate by an *injudicious treatment* who might have been

been reclaimed. The cauſe is obvious; our priſons are ſo conſtituted we cannot *do juſtice*, nor *ſhew mercy* in them in a proper manner.

Our laws ſuppoſe a man *innocent*, till he is proved to be guilty, yet we proceed to his puniſhment without proof. I ſay his *puniſhment*; for can any man of common-ſenſe pretend it is no puniſhment to a perſon of the leaſt ſentiment, to be conducted to a priſon, and compelled to aſſociate with the moſt atrocious offenders? This evil ariſes not from a *principle of government*, but from indolence and falſe parſimony, in not having *proper priſons*, and ſufficient room. Among the moſt abandoned offenders, do they improve in the arts of vilainy out of reſentment of our manner of treating them; or is our manner of treating them the *cauſe* of their improvement in the arts of vilainy? Who then is in fault? If ſuffering them to be congregated makes them proficients in ſuch arts, and we know it, in the ſight of Heaven *we* are accomplices.

We ſay that our laws are *good.* I *deny it.* If *experience* proves that they do not reach the evil in queſtion, they are *not good*; and we muſt reſign our pretenſions to *knowledge*, *humanity*, and wiſdom in government, or *change our plan.* The fact ſtill reverts to this, that *we have not priſons* ſufficiently large, nor properly divided in apartments, to accommodate ſuch a number of priſoners as are ſent to them:

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them :—in ſome priſons there is not room to ſeparate malefactors of the *loweſt*, and *higheſt* degree; or thoſe who are ſent to priſon only for debt; or committed on ſuſpicion of crimes of the moſt atrocious nature :—in ſome places, the *condemned* are not divided from the reſt of the priſoners; in others, the *condemned* do not enjoy the decent merciful advantage of a *private retreat from each other*.—This is the caſe in moſt parts of this kingdom.

The remedy of ſo crying an evil is obvious; but it will be attended with an *expence*, and therefore it is moſt ſhamefully *protracted*, or *evaded*, to the great injury of the people and the national welfare. In this view I will be bold to ſay, *we are guilty* of the blood that is ſhed, and of the ſouls which are loſt. To neglect the means of *preventing* an evil, is in effect committing it. Sins of *omiſſion* frequently differ but little from ſins of *commiſſion*.

Can we read an account of malefactors being *hanged* or *tranſported*, or ſent to *lighters*, without thinking of *impriſonment in ſolitude*, as the moſt probable method to ſpread the *terror* of the laws, and the reſentments of the people againſt *criminals?* I ſhould rather ſay, againſt the *crimes*, for which they are condemned; meaning to *preſerve the criminal*, that *juſtice* and *mercy* may, in the language of the ſacred writings, meet and kiſs each other.

In the inveſtigation of this object, it may be neceſſary

ceſſary to require of the ſheriffs of every county, an account for *the laſt two years*, viz.

1. The dimenſions of the ſeveral apartments in their reſpective priſons, in feet, length, breadth, and height, and the uſes they are put to.

2. The middle number of priſoners received into ſuch apartments, according to the weekly reports; or any ſhort periods of time, when the number of priſoners is beſt known.

3. The greateſt number of perſons in cuſtody, at one time, during the two years.

4. How they were lodged, having reſpect to the quality of their offences.

5. The greateſt number ſick at one time.

6. The number committed, ſuſpected of felony.

7. The number that died in priſon.

8. The number acquitted for want of evidence.

9. The number pardoned.

10. The number hanged.

11. The amount of the county-rates, paid out of the parochial taxes, for the purpoſes of commitments, and other expences relative to their reſpective priſons, according to act of Parliament.

12. What proviſion for change of garments for the priſoners.

13. What baths for waſhing their bodies.

14. How often the priſoners change their linen.

15. What regulations exiſt with regard to diet.

16. What

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contributes to ſave both their bodies and ſouls, it will preſerve the innocent from *rapine* and *murder*.

Though the gallows does not remove the evil, it keeps more people in awe, than is vulgarly imagined; and if *all* perſons were hanged, who by law have forfeited their lives, *Juſtice* would not walk ſo unrevenged amongſt us:---but this remedy is too terrible; *Humanity* ſnatches the ſword out of the hands of *Juſtice*, and we ſeek for weapons more ſuited to the attributes of *Mercy*. Native tenderneſs finds infinite reſources in its own boſom, but it is become an idle ſpectator of miſery! Our laws, as they now ſtand, are not productive of the juſtice and mercy we ſeek, and are therefore *not good*. To ſay they are good, and yet that they evidently produce *evil*, is a contradiction in terms.

It is well known that numbers eſcape condemnation through the tenderneſs of evidence---the quirks of the law---the mercy of judges---the humanity of juries---and the clemency of the moſt benignant of Sovereigns. Every circumſtance proves that our laws are too ſevere; and that we do not chuſe to carry them fully into execution. It is at the ſame time no leſs apparent, that a *relaxation* of the *letter* and *ſpirit of the law*, eſtabliſhes the evils we complain of.

With regard to the loſs we ſuſtain of able-bodied men, we act moſt impoliticly. If fourſcore in the kingdom

kingdom (*a*) fall annually, the little circuit of ten years produces a whole regiment of ghoſts, when we want the animated ſervices of *fleſh and blood*. If *forty* young men, who might be preſerved to the community, are offered as a ſacrifice to *juſtice* in the metropolis, the number is but 1 in 15,000 of the inhabitants, but it is 1 in 7500 males: and if we conſider the ages to be of 15 to 35, (the uſual time of their tranſgreſſions,) it may be 1 in 1500; and if we take the *receiver* of the ſtolen goods, as a culprit, into the account, as an enemy to ſociety, with all the concomitant evils ſo eaſily diſcovered, inſtead of having regiments of *brave defenders*, we have *regiments* of *hoſtile invaders*.

Novelty is the idol of a great part of mankind; yet every propoſition creates *ſuſpicion:* but the object of *ſolitary confinement* is of ſuch a nature, it cannot fail of making a religious impreſſion on the minds of people in general; and this is the very thing we ſtand in much need of.

It is not to be imagined any plan can be without a portion of imperfection in the execution; but, from the nature of this, and the conveniences which may be provided, it may be better guarded than any thing of the kind yet known amongſt us. The malefactors,

(*a*) The common computation is eight in a ſeſſions, and there are eight ſeſſions in a year in theſe cities.

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malefactors, not being ſeen, would not therefore be forgotten. *Secrecy* is always venerable, and the *periodical* viſitations propoſed, would prevent its being dangerous to the liberty of the ſubject. Reaſon and experience juſtify the opinion, that it would prove what it is intended to be; ſomething preparatory to the true life of *man*, as a Being accountable to divine and human laws.

A malefactor put to death in the ordinary way of execution, is no object of terror, not even to him who attends the execution; or it ceaſes with the day: when the man is dead, the natural concluſion is, "all men die!" But even a diſtant view of ſuch a priſon-houſe, whilſt it gave confidence in the ſecurity of life and property to peaceful citizens, it would ſtrike the evil-minded with ſuch terror, as might *happily* keep it empty; which would be the *glory of the plan!*

This propoſal ſtands upon a principle, that man is a *reaſoning, as well as a paſſionate creature.* Many, being thus preſerved from the grave, however ſome may at firſt diſdain the condition, will receive *comfort:* the priſon will ſoon appear as intended to render life uſeful and beneficial to ſociety. The priſoner will not only have time to *conſider*, but alſo to exerciſe his hands in *the means of living.* Reflection cannot loſe all its power; nor can the heart of man be ſo petrified, but the conſideration of

of his *immortal* part, under the terrors of ſolitude, will *open his mind.* He will feel his ſituation as an intermediate ſtate between both worlds, and as a preparative for either. When releaſed, the remembrance of ſuch impriſonment will never be effaced. He will hardly fall into the ſame temptations, from the danger of being expoſed to the ſame puniſhment, with more terrible circumſtances with reſpect to duration of time, or a *horrible dungeon.*

The only objections which I have heard made to this plan, are theſe:

Firſt, *Would you have impriſonment within impriſonment?*

To which I anſwer: This ſeems to be the ſhadow of an objection, for all priſoners are locked up in an apartment independent of the *outer gates.* The cells which I have mentioned in *Tothilfields* and *Clerkenwell* priſons, what are they, but priſons within priſons? The petty delinquents whom I found in their reſpective cells, were not ſuffered to ſee any body, except their *parents*, who might come to viſit them, unleſs by a particular order from the juſtices, which I was furniſhed with.

Second. *The puniſhment propoſed is too lenient.* To this I reply, Do you ſuppoſe that ſolitude is not *terrible*, or that it will not produce any good effect? Hath it not been the voice of mankind, that it would be happy if *the priſoners in Newgate* were

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were all lodged ſeparately? The more atrocious the criminal, the greater the neceſſity of preventing his communicating with others; but as there have been, on ſome occaſions, *three hundred malefactors*, at the ſame time, in priſon, the deſign was laid aſide. This reaſoning cuts us to the quick, for if we follow the plan hitherto ſo ineffectual, may we not groan under an army of robbers?

The *third* objection wears a graver aſpect. *The puniſhment is too terrible: May not the horror of ſolitary confinement, drive the priſoner to ſuicide?*

To this I anſwer: In common life retirement is found the beſt friend to virtue, and might often have prevented the extravagance which has ended in *ſuicide*. The father who enjoined his ſon, by *will*, to be alone one hour in every day, meant that he ſhould repent of his follies paſt, and learn how to live for the future. We hardly know an inſtance of perpetrating *ſuicide in priſons*, except to prevent the ignominy of a *public execution*, the priſoner being *ſure of death*. In the caſe propoſed, he is as *ſure of life* as moſt other men are; and that, if virtue has a tendency to happineſs, his life will be rendered happy.

Were I condemned to be hanged, and my ſentence changed to a temporary impriſonment, if *books*, *pen*, *ink*, and *paper* were ſupplied, I ſhould not want *company*; and though "man was not made to be alone," I ſhould prefer *ſolitude* to the hazard of a *bad*

be alone," I ſhould prefer *ſolitude* to the hazard of a *bad* companion: the *devil* within me, might be leſs dangerous than when ſtrengthened by a number of *demoniacs*. What has been the fortune of *ſtate priſoners*, and many others of ſuperior condition? How have *they* borne their confinement? The thoughts of an inferior man, are often more ſupportable to him, than thoſe of perſons of a higher claſs: at leaſt we find much the greater number of *ſuicides* among *people of diſtinction*. The labour of the hands furniſhing a fund of entertainment and relief to the mind, it renders common life, under the acuteſt indigence, ſometimes preferable to the greateſt affluence, eſpecially where the *mind is not at reſt*.

To render the puniſhment ſubſervient to no end but *terror*, is doing but half the work. It is intended to reſtore the priſoner to the world and ſocial life, in the moſt *advantageous* manner; and that he may, in due time, teach what he has learnt, and hand down *virtue* inſtead of *vice* to poſterity. If we conſider how few who have been in a habit of thieving, and diſcharged, eſcape being brought back again to their confinement; we ought to clothe ourſelves in ſackcloth and aſhes for the crime of omiſſion in not making the trial propoſed. Thouſands who have fallen, had they been kept in *ſolitude*, and, by ſequeſtration from the world for a ſeaſon, learnt what belonged to their peace, would probably

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the more ebriety there is, the more his pockets are filled. Intoxicating liquors have often been the immediate cauſe of the *violence* which occaſioned the impriſonment. Inſtead of *mourning* under the afflicting hand of juſtice, and the vengeance of Heaven, with a little change of circumſtances the ſame *diabolical game* continues to be played in priſon.

Whether it be with a view to purchaſe the better treatment, to baniſh care, diſpel the horrors of a priſon, or *deſpair*, ſo long as the priſoner has any money, it is generally believed he may live in a continued ſtate of ebriety: in this condition the moſt turbulent and violent ſcenes are acted, and very dangerous blows and bruiſes are received, ſometimes even to the loſs of an eye. Every honeſt man, with the leaſt degree of humanity and religion, muſt look with horror on ſuch abuſes of the deſign of impriſonment; but how is it poſſible to redreſs the evil effectually, without enlarging our priſons, and ſeparating our priſoners? I am convinced from what I have ſeen and heard, and the common-ſenſe of mankind, that more good might be produced in a month, than we can now ever pretend to be accompliſhed in a year. More *good* did I ſay? The means we employ is converted into the moſt deadly *evil*, and inſtead of *curing*, adds *virulence to the diſeaſe*.

The plan propoſed preſerves the native hue and tenderneſs of our laws, and the genuine tincture of

That

That humanity by which we are, in moſt other inſtances, deſervedly characteriſed. The *ſolitary priſoner* enjoying the common bounties of *Nature*, with regard to the preſervation of his life and health, will have all the advantages of *Grace* to which the moſt judicious clergyman can be inſtrumental.

Spiritual comfort being daily given him, the priſoner will learn what it is to be a *man* and a *Chriſtian*. The terrors of the *priſon* will be mitigated, whilſt it awes the priſoner into a fear of That Being whom he has ſo often offended. In the days of abandoned profligacy, or the flutter of mind created by vice, he may have doubted if there is a God! Here he will learn the important truth!

The idea of being excluded from all human ſociety, to converſe with a man's own heart, will operate potently on the minds and manners of the people of every claſs; it will have its force in ſtopping their career, and drawing them back from the paths of perdition. Even whilſt it is yet in the hands of the maſon and bricklayer, it will enforce awe. The terrors of a *temporary ſolitude* will hold forth firmneſs and energy in government, of which it will be a ſtrong expreſſion. It will convince the moſt abandoned, that we are awakened from the ſupineneſs, which gave birth to rapine, and cheriſhes violence.

Thus we might ceaſe to behold the blood of ſo many citizens, whether thoſe who have fallen by

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wounds, and blows, and terror; or as victims offered to juſtice. The want of a regular police, falſe notions of liberty, as if energy in government were incompatible with it, and the habits of a people intoxicated with proſperity, have done this *great miſchief*.

By the plan propoſed, perſons guilty of ſmaller crimes, or concerned in unfortunate connections, which the laws condemn to death, or tranſportation, the line may be drawn with the moſt judicious and merciful preciſion. Commiſeration may thus be eaſily ſhewn for the *firſt offence*.—The characters of offenders—the occaſion—the temptation—the variety of circumſtances attending crimes and criminals, with the probability of their becoming good ſubjects: theſe may be weighed in an equal balance, and the unavoidable defects of *law*, corrected by the *impriſonment*, for a ſhorter or longer time, as equity, mercy, and judgment may dictate.

If ſuch a priſon were in uſe for certain kinds of malefactors, before they are brought to their *trial*, and a ſpace *of two or three months given them, to ſee what impreſſions can be made on their minds; and likewiſe by what means they might get their bread honeſtly; it would give a different colour to their characters*, and the opinion of a jury.

The evidence of clergymen, properly appointed to attend them, might reflect a national glory: for though priſoners muſt not be queſtioned as to their crimes

crimes 'till the *trial*, thoſe who might be acquitted, would not only be free from infection of morals, in priſon, but alſo learn their duty to God, and their neighbour, which perchance they never were taught. Such is the tenderneſs of our laws, that the judge, having an impartial regard to the evidence, is always an advocate *for*, not *againſt* the priſoner. Many are acquitted; ſome having little guilt, though the law is againſt them; and many through the defect of evidence, or the tenderneſs of it. But as priſons are now circumſtanced with us, *Mercy* has been ſo vilely treated, were ſhe a common proſtitute, ſhe could not be more ſubſervient to unwarrantable gratifications.

We *muſt* alter our plan: Let us take counſel what kind of priſon will beſt anſwer the purpoſe, and whether it will not be moſt proper to begin the experiment in *Middleſex*, where the greateſt number of people are aſſembled; the moſt riches collected; and the banners of vice moſt triumphantly diſplayed.

Site of the Priſon.

1. The priſon ſhould be built on the declivity of a hill, at leaſt a mile or two diſtant from the metropolis, of which there are ſeveral *Sites* preſented to us by the hand of Nature.

2. The edifice may be a ſquare of at leaſt 260 feet in each front; and 13 apartments of 20 feet each

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each in front, including the thickneſs of the walk. The building, being four ſtories high, will contain 52 rooms in each ſquare, and conſequently accommodate in the whole 208 priſoners. A fifth ſtory would contain 65 priſoners more, but the labour of attending them would be increaſed.

3. To afford ample room for air, health, exerciſe, and work, theſe cells ſhould not be of a leſs height than 14 feet, nor a leſs depth than 24 feet.

4. The cells may be arched, and for cleanlineſs the floors, ſides, and cielings, be of ſtucco.

5. No cell ſhould be below the ſurface of the earth, except the dungeons which I ſhall mention.

6. Compaſſion prompts us to conſider, how proviſion may be made for warmth in the extremity of winter. The cells may be guarded againſt cold, partly by the cloſeneſs of windows and doors, warm clothing, and ſuch motion as the ſituation of the priſoners may admit of: but at all events, the whole building may be rendered warm by coppers or boilers, the ſteam being communicated by pipes. The importance of the object will ſuggeſt, all that is within the reach of art and contrivance.

7. Every apartment ſhould be ſupplied with water.

8. A paſſage or broad *corridore* ſhould be formed running through, to give abundant air, as neceſſary to health.

9. Diviſions

9. Diviſions and ſub-diviſions might be made on the top of the priſon, where priſoners might alternately take the advantage of air: but I ſuppoſe the apartments to be ſo commodious as not to make ſuch airing ſo neceſſary as in common priſons, where numbers are crowded together into one room.

10. The great art in the contrivance of this building will be, to prevent all kinds of communication between one priſoner and another; and facilitate the clergymen's and proveditors attendance on their duty, at ſtated hours, with conſtancy and exactneſs.

Diſtinctions of Cells.

Diſtinction ſhould be made of the higher and lower cells, according to the nature of crimes, as the higher ones will enjoy a proſpect. I have ſeen the priſon in Liſbon, built on a high hill, with a peculiar regard to the health of *priſoners* and citizens.

Furniture.

1. All the *neceſſaries*, pots, pans, and mugs, ſhould be glazed, and the priſoners obliged to keep them clean.

2. The bedſteads ſhould be of iron painted green—the bed-cloaths to be cleaned and repaired every ſix months.

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Enclosure of the Buildings.

1. To keep the greater awe and silence, no coach or wheeled carriage should come within the gates.

2. There should be a wall round the prison, at the distance of *twenty* or *thirty* feet, to be fifteen to twenty feet high, *within* which inclosure no person to be admitted.

3. Without such inclosure, a patrol to take his rounds night and day.

4. A space of an hundred or an hundred and fifty feet being left, another wall twenty-five to thirty feet, formidably armed with iron, should be made. The passenger who beholds it, should be struck with awe.

5. Between these two grand walls may stand the offices, viz. the *Kitchen*, *Bakehouse*, and *Laundry*; *a genteel house for the Keeper or Head-Officer*, houses for the *Clergymen*, the *Apothecary*, *Surgeon*, and the other attendants.

5. These buildings should have no exterior views or communication, below the height of the grand wall.

6. There may be yet another wall at a proper distance to inclose garden-grounds, and pasture for the convenience of milk.

Garden-

Garden-ground to the Prison.

1. As many of the prisoners may not be capable of learning a mechanic art, and the health of others will require the open air; part of the ground inclosed may be made into a garden, additional high walls being provided, armed with iron spikes.

A quarter of a mile square contains forty acres, which, subdivided by walls into fifty or sixty parts, some of the prisoners might occasionally work in gardening, still suffering *solitude*. If this is too great a space to be well guarded, it may be diminished.

2. The indulgence of walking for an hour or two in these detached inclosures, may be granted for good behaviour.

3. The prisoners might go into the garden-ground by subterraneous passages.

4. A patrol must attend to keep an eye on the prisoners in their several gardening-enclosures during the hours they are permitted to be there.

5. Each division might contain a small shade or pavillion, with a seat, that the sick prisoner may not be distressed.

6. Gardening partaking the most of liberty, might be also calculated as one of the lightest punishments.

 7. A guard

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7. A guard to patrol the outer walls (*a*),

Regulations of Impriſonment.

1. No ſpirituous liquors to be admitted into the priſon, except in the hands of the Apothecary or Surgeon, as medicine.

2. No perſon, except the Head-Officer who holds the regiſters, with his *Clerk* and the *Viſitors*, to be acquainted with the name of any priſoner in the houſe.

This would create equal awe and dignity to the confinement; and provide for the ſafety of the priſoner himſelf, when he ſhall be reſtored to the world.

3. The priſoner ſhall be called by the *number of his cell*, ſo that his name need not be known even to the *Proveditor*.

4. It may be recommended to the priſoner to conceal his name as a circumſtance to his advantage when he returns into the world, where his offences may be forgotten.

5. The time of the impriſonment to be in the hands of the Judge, declared to be dependant on the good conduct of the priſoner, not exceeding a certain number of years.

If

(*a*) The part relating to the garden ſeems to be pregnant with moſt difficulties, though I believe it is very practicable for a few of the leaſt dangerous kind of priſoners.

If we follow the *Hollanders*, in a plan of a ſimilar nature, it muſt be for 7, 14, 21, or 99 years.

The Dutch magiſtrate, according to the behaviour of the priſoner, and the proſpect of his becoming uſeful to ſociety, from time to time remits a number of years; ſo that 7 may perchance be reduced to 2 or 3; 14 to 3 or 4; 21 to 6 or 7; and 99 to 9 or 10. So I preſume it might be with us, as a means of encouraging the penitent thief to reconcile himſelf to God and his country. The number of years for which malefactors may be condemned to this ſolitude, and the motives for alleviating the rigour of the ſentence, are not the chief difficulties.

The *Hollanders* alſo oblige the priſoner to work 'till he has repaid the value ſtolen.

It would be difficult for us, in ſome caſes, to obtain reſtitution for a tenth part of the miſchief committed by malefactors. The circumſtances of *robberies* oftentimes aggravate the crime, more than the value of the thing ſtolen. In the United Provinces, where ſuch kind of impriſonment is in uſe, I have known a keeper ſeverely chaſtiſed for ſuffering a ſtranger to ſee a priſoner. There was not ſuch ſtrict œconomy obſerved with reſpect to ſolitude, as I am now recommending to be eſtabliſhed in this country, where the want of it is ſo grievouſly felt.

Dungeons.

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Dungeons.

Under the chapel ſhould be *dungeons*, ready to receive ſuch priſoners as may be refractory, noiſy, turbulent, and ferocious, there to be allowed only bread and water, at the will of the keeper, with the concurrence of two of the aſſiſtant clergymen, for a time not exceeding a month; unleſs for any *violence* committed; then the keeper alone to be allowed to ſend the offender to a *dungeon*, and report at the *next quarter-ſeſſion*.

Chapel.

1. In the centre of the interiour ſquare to be a regular built decent chapel.

2. No perſons to be admitted into it but the priſoners and the officers of the priſon.

3. The chapel may be built higher than the priſon, the light to come in chiefly towards the top.

4. It ſhould contain as many cloſets as there are cells, each cloſet communicating with its cell, by a narrow paſſage under the corridore.

5. The cloſets muſt have a double grate, that the priſoner may hear and ſee the clergyman, yet not be able to diſtinguiſh the face of any priſoner.

6. The proveditor of the reſpective cells, muſt ſee each priſoner reſpectively return to his cell.

Chaplains

Chaplains to the Priſon.

1. The Clergymen ſhould be choſen by a *Biſhop*, who ſhould be reſponſible that the duty be well performed, or to change the appointment.

2. Diſcourſes ſuitable to the circumſtances of the priſoners ſhould be well digeſted, and examined by at leaſt two Biſhops, as to the propriety of them, before they are brought into uſe.

3. Such diſcourſes ſhould be printed in a volume or two, and the priſoners ſupplied with them.

4. A moral tract, adapted to the reſpective circumſtances of the *priſoners*, to qualify them to live peaceably in the world, ſhould be alſo prepared, well digeſted by an ingenious experienced perſon.

8. With regard to that part of the Chriſtian worſhip, conſiſting of the adminiſtration of the Lord's Supper, this the Chaplains might do in private, when they had brought their reſpective *wards* to a right ſenſe of it. This ſhould be their *grand object*.

9. The priſoners ſhould alſo have another book written expreſsly for their uſe, explanatory of the principles, and giving inſtructions, in the ſeveral mechanic arts and labours, which may be in practice in the priſon.

10. Till the Clergyman becomes acquainted with his diviſion of priſoners, and is ſatisfied of his own ſafety, the Proveditor may accompany him.

Keeper.

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Keeper.

1. The keeper ſhould be a man of the beſt character, and of a liberal education, of a grave and religious turn, and never abſent from home at night but by leave of the Lord Chief Juſtice.

2. He muſt give ample ſecurity, and be allowed a gentleman's ſalary.

3. He muſt take his rounds at leaſt once a week, with the *clerk*, and minute down the priſoners *complaints*, and his own *obſervations*, that *good order* be ſtrictly preſerved.

This would be another ſhort break in the ſolitude, demonſtrative of the ſtrict *juſtice*, and *tenderneſs* intended to be exerciſed.

4. He ſhould conſer often with the *Clergymen* concerning the moſt effectual means of promoting the preſervation of every priſoner reſpectively.

Clerk.

1. The Clerk of the priſon muſt be under the keeper, and ſollow the written inſtructions given him, and the orders he may from time to time receive.

2. His ſalary ſhould be ſuch as will keep him above temptation, to uſe any means to extort money from priſoners.

3. He

3. He ſhould give ample ſecurity for his good, proper, and faithful behaviour; and be ſubject to be removed by the *keeper*, in conjunction with any one of the Clergymen.

4. He muſt keep a fair *regiſter*, in a book, on royal paper ruled; to contain marginal columns, leaving a blank of five or ſix lines for each name. The titles of the columns to be printed from copper-plate, viz.

1. N°. of the priſoner, by which to diſtinguiſh him.

2. Name; to which annex, if he has had the ſmall-pox, *p.*—If inoculated in the priſon, *i.*—If married, *m.*—If a widower, *w.*—If he has children, *c.* and how many.

With ſuch other neceſſary particulars as may be expreſſed in figures or letters, to ſtand under the name.

3. Number of years condemned to impriſonment.

4. Years remitted and when.

5. Of what trade or buſineſs he has been.

6. In what he is employed in priſon.

7. *If learning, under inſtruction*, by whom.

8. What he gains in a week by computation.

9. *A large column to comprehend his improvements from year to year, or other ſhorter time, viz.* If he appears to have a ſenſe of religion, R.—If he can read, *r.*—If he has learnt the prayers recommended to him by the clergyman, *p. &c.*

10. How often he has received the Sacrament in the courſe of the year.

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Proveditors.

1. Ample ſecurity to be taken for their fidelity and ſtrict obedience, to the written inſtructions given them.

2. No one of them to have a greater number of priſoners in his department than he can properly attend. Such number to be directed by the *keeper.*

3. Not to provide any thing at the will or charge of the priſoner. Nor introduce any thing to the priſoner but the allowance of the priſon.

4. To be men of ſobriety, *not ſelected from among thieves:* Regard being had to their humanity. They ſhould be perſons bred to mechanic arts, and engaged to inſtruct ſuch of the priſoners as the *keeper* may require to be taught.

Viſitors.

1. Six reſpectable Magiſtrates, three of them to be a quorum, appointed to enquire *occaſionally,* (at *any time* within ſix months,) into the conduct of the priſoners, and of the Officers who attend the priſon.

2. Theſe ſhould examine the regiſters, and ſee the priſoners, that they may judge if the ſenſe of the *Judge* and the Legiſlature is anſwered, and the priſoner put in a way of being reſtored to uſeful life.

Sale

Sale of Work.

1. Without the walls of the priſon, to be built, at a convenient diſtance, a houſe, conſiſting of two or three large rooms, where the produce of the labour of every priſoner, *properly numbered and diſtinguiſhed,* to be put up to ſale, every ſix months; the Clerk of the priſon, under the direction of the Keeper, (giving ſecurity for the truſt,) to be reſponſible for the produce.

2. The ſeveral lots being ſold, as diſtinguiſhed, and correſponding with the Number of the reſpective cells, the fair produce of the work of every priſoner may be known and accounted for.

3. The kind of work which may mend the condition of the priſoner, and encourage him to work on, in the ſame way, when he returns into the world, muſt be the *moſt eligible.*

4. To give impreſſions of the advantages of *induſtry,* and to encourage the priſoner to behave well, to conſider, if his aliment may be mended in quality, in proportion to his gain by his labour, provided alſo that he behaves well.

If this took off a part of the ſting of his puniſhment, it would be balanced by his habit of induſtry.

5. A part of the produce of the labour of each priſoner to be reſerved for his uſe and benefit, when

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he ſhall be diſcharged, as a means of preventing his returning to thieving.

I have ſeen a plan for the relief of thoſe who are acquitted at the Old Bailey, that they may not, thro' the prejudices of mankind, periſh for want of employment in their former occupations; but the propoſal went no higher than to raiſe a ſubſcription for this purpoſe. The labour of the priſoner under confinement producing ſomething to ſet off with, in addition to his habit of working, may be a ſecurity againſt temptation when he returns into the world.

Regularity, order, and ſalutary diſcipline, can in no inſtance be more neceſſary, than in the *police* propoſed. Money will be required to complete it, but much leſs than the merits of the object demand.

SECTION

SECTION VII.

The Importance of Diſcipline, with a View to public and private Safety and Happineſs. The Charge of building Priſons light in the political Scale. The Times require a vigilant and ſtrict Œconomy to prevent Violence, and Rapine. The Mode of eſtabliſhing a Police, according to the moſt approved Practice. Peculiar Taxes neceſſary for the People to live free from Alarms of Robbers and Houſebreakers. Miſery created by the Abuſe of lenient Government. The diſtinguiſhed Situation of the preſent Reign. Concluſion.

I HAVE already expreſſed my doubts concerning the practicability of preſerving the bodily health of men who are condemned to work in *lighters* on the *Thames*, apprehending, that, from the nature of their confinement, and dampneſs of the veſſel, lying in freſh water, ſickneſs will enſue. It ſeems probable, that in the ſpace of a few years, a great number of the worſt malefactors will be let looſe upon us. My greateſt doubt relates to the *health of their ſouls*, and their good conduct when ſet at liberty; being fully

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fully convinced, that, without the correction of their *morals*, they can never be reſtored advantageouſly to the *community*, and conſequently the *good work intended* will not be done.

In the mean while, the annual expence to the national purſe will exceed That of a more regular and effectual œconomy. If convicts from diſtant counties are alſo brought, to work under confinement on the *Thames*, the numbers congregated will add to the evil.

What a miſerable conſideration it will be, if ſuch a nation as this is not to have *competent priſons on ſhore*, to anſwer the great purpoſes of *puniſhing* and *reforming malefactors*; for *puniſhment* without *reformation*, can never anſwer the ends of government: it will not prevent the growth of the iniquity by which we are ſo grievouſly afflicted.

If *houſes for labour*, properly incloſed by walls, were built on commons, or waſte lands, felons might be confined, perhaps with equal ſafety; but, ſo long as they are congregated on the *land* or *water*, we cannot expect *reformation*. We cannot remake human nature; we betray our own cauſe, by miſtaking the *means* of correcting the abuſe.

This groſs defection, and diſobedience of the laws of our country, derives its ſource from rebellion againſt the laws of God. *It is the abuſe of liberty and religion.* The expence of providing proper priſons,

ſons, appears to be a *trifling object*, compared with the great end propoſed.

In the comprehenſive view of government, and the ſtability of a nation, what warrantable motive is there for *foreign war*, but to guard our *domeſtic peace* and *ſecurity?* And whether in real *war* or *peace*, a people vexed and diſtreſſed in a hoſtile manner, are not in a *lamentable*, and, I may venture to aſk, in a contemptible condition? If we ſuffer in ſafety of perſon, or ſecurity of property, by robbers, or any other invaſion of right; do we not lie under the harrows? Cuſtom reconciles mankind to the greateſt abominations, but it cannot alter the nature of good and evil.

We have gone a great way too far in a practice compounded of *intended* mercy, and *real cruelty*; and find ourſelves very remote from the *end* we deſire to attain. How can it be otherwiſe ſo long as we neglect the means of doing ourſelves juſtice? The reputation, the honour, the dignity of the community, are all intimately concerned in this queſtion, to curb the rapine and violence, which lay the ax to the root of all government.

If we view the number of perſons diſcharged by proclamation, in criminal courts, as well as the numbers condemned, it is a moſt diſpleaſing prognoſtic of a criminal diſpoſition. Every man is concerned to vindicate the cauſe of his neighbour, whether

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ther he is robbed by a thief, or by the injuſtice of rulers. A neglect of the ſalutary laws and government, under which we exiſt as a nation, is next to a *contempt* of them; and the not puniſhing *to effect*, operates like *connivance*. Want of *energy* in ſuch caſes is more dangerous, in ſo tender and well-poiſed a conſtitution as ours, than where *military* law, and *deſpotic* rule predominate.

Under ſuch circumſtances to decline any *rational* means by which we can be relieved, exhibits no proſpect of *ſolid reformation*. The hiſtory of nations informs us, by what gradual or rapid decay of civilization, a people may at length become a prey to violence committed on each other.

War is always terrible!—The rage of nations let looſe on each other, is as an angel ſent from Heaven, to execute the vengeance of the Almighty on the irrational and diſobedient. But I beg leave to aſk, if any citizen of *common-ſenſe* and *reſolution*, can lay his hand on his heart and ſay, he is afraid of a *French army*, ſo much as of an *Engliſh thief*.

In regard to the *expence* of the plan propoſed, *partial taxes* for the remedy of *local evils* are often levied; and if they prevent a heavier charge, and ſave us from greater and more formidable difficulties, ſhall we hazard the greater object to ſave the leſſer? Shall we not exert our utmoſt endeavours to

to reſtore the *morals* of the people, and ſupport our political eſtabliſhment, on the baſis of *divine* as well as *human* laws?

The expence of the building propoſed, for the county of *Middleſex*, will be the leſs burthenſome, as it will furniſh labour for many of thoſe very people who might otherwiſe become thieves; and provide for many families, which might be conſtrained to avail themſelves of parochial taxes. This is a collateral conſideration: liberality in ſuch caſes cannot be deſtructive to a nation, but *falſe parſimony* may. If we compute the expence the people are at for *watchmen*, *patrols*, a profuſion of *lamps*, with their appurtenances, *nails*, *bars*, *bolts*, *chains*, and *plates* of iron; the aggregate ſum will appear enormous, though it by no means removes the evil. Such precautions only ſerve to prove how neceſſary it is to change our *mode of puniſhing*, and to uſe the *means of reforming*.

If we reduce every thing to the ſtandard of pecuniary computation; it is but fair to reckon alſo the *coſt* of an *apparatus* for defence on the road, and the injuries we *actually* ſuffer. There are but few who do not complain of loſſes by robbery, of ſome kind or other, though every one does not come to the *immediate* knowledge of his loſs. The health of many women is injured by the terrour which they often ſuffer; and indeed, nothing but cuſtom can render

 ſuch

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ſuch alarms familiar: but the danger encreaſes with the repetition of them, and its effects produce the moſt abject ſlavery. And if a relation, diſdaining to be robbed, is ſhot by a highwayman, is not the apprehenſion of ſuch an evil, mournful?

In regard to policy, the beſt powdered footman ſtands equally bound to contribute *his* ſhare, to ſave his countryman, his friend, or his brother ſervant. The *poſtillion* was *hanged* the other day; poor fellow! he was connected with a wretched harlot!—he might have been eaſily ſaved, by a little *correction in ſolitude.*

If it were deemed a proper mode of taxing, to raiſe the ſum required, three in a thouſand, on what we ſpend in this county of Middleſex, (which I reckon eight or nine millions annually,) would raiſe from 24 to 30,000l. yearly; and conſequently ſo ſmall a portion of our charge of living, without funding, would do the buſineſs.

In the mean time the nation might gain: a man, from the age of 15 to 38 (the *medium* duration of life and fitneſs for labour), is worth at leaſt 200l. The price of labour, and the charge of living, prove it to be ſo. Now, ſuppoſing 50 perſons annually put to death in theſe cities, who, by a proper œconomy, might be ſaved; it amounts in 30 years to 1500, which at 200l. is 300,000l. In this computation we find the coſt of the building, ſuppoſing it

it to be 100,000l. is paid for three times over. Add to the 300,000l. the loſs on thoſe who are rendered *idle* and *profligate*; and take the kingdom at large, for the evil is not confined to *Middleſex*, and it will be ſeen how highly improvident we are of *blood* and *treaſure*, at the very moment we revolt againſt the immediate neceſſary diſburſe.

If we further conſider the force of example, and the power of temptation created by the lenity of our laws, and the neglect of *the laws of God*, we ſhall find ourſelves giving ſuccour to an *army* lurking in the bowels of our country, ſubverting the peace and good order of it. Thoſe who walk the ſtreets, know to their coſt, that they can hardly paſs from Charing Croſs to the Tower in an evening, with their coat unbuttoned, but the hand of a thief is ready to examine what is in the pocket of it.

To what ſhall we impute ſuch evils, ſo much beyond any of the ſame kind in other countries? Is it an opinion that liberty cannot exiſt with a regular, vigorous, active police, even though life and property are ſo intimately concerned? I apprehend the contrary to be ſo true, that the want of *police* undermines That good order and œconomy, which is the eſſence of liberty.

Honeſt men are apt to turn enthuſiaſts in favour of certain ſyſtems, upon a ſuppoſition of their being beneficial to mankind. Perhaps I argue as if I en-

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joyed a ſupernatural light, with reſpect to the *event* of my hypotheſis: or at leaſt, that I am over confident that ſolitude in impriſonment will have all the happy effects I repreſent: I argue from principles of reaſon and common experience; that this mode of chaſtiſement will prove a ſchool of reformation, and in every view be attended with happy conſequences.

Let an unremitting laborious inſtruction attend the plan, and there is the utmoſt reaſon to believe it will ſucceed. In the mean while I cannot help obſerving, that, however atrocious ſome crimes may be, there are learned caſuiſts who give it as their opinion, that no man ſhould be put to death for any offence except that of *murder*. This is a queſtion of ſome delicacy, upon the general principles of policy, and the rights of human nature; for ſome other offences are of too deep a tincture, and too diſgraceful to human nature for the perpetrator of them to be ſuffered to live.

To return to the mode of taxation: the erection of this building ſeems to fall under the head of a parochial tax; and if this were levied only on houſes of above a certain rent, it could affect only thoſe who having the moſt property are the moſt intereſted, though violence now reaches even to the cottage. An addition of eight or ten per cent. on the poor-rates, in theſe cities and the *county*, would raiſe 15 to 20,000l. per annum. This tax, continued for five years, might complete

complete the building; and the tax being in the hands of the *pariſh-officers*, it would ceaſe of courſe, when the work ſhould be finiſhed.

But it is not merely the *building* ſuch a priſon for *this county*, but the neceſſity of maintaining it in its full force and energy. For this purpoſe we may flatter ourſelves it will be agreeable to the wiſdom of parliament, to appropriate ſuch tax as may be beſt ſuited to the occaſion. And what can be ſo univerſally advantageous or conſiſtent, as *our public diverſions?*. It is to the enormous growth of theſe, we may juſtly aſcribe a great part of the wants of ſuch perſons as uſually fall into *bad company*, and become robbers to ſupport their extravagant love of amuſement.

1. Let a tax be levied on all entertainments, ſuch as the higher claſſes of the people frequent, as well as the lower. Thoſe who have the moſt property to loſe, ſhould be the moſt anxious to guard it from violence. I calculate, that the receipts for our diverſions are not leſs than 120,000l. *per annum*; and if we include the vaſt number of *public feaſts of communities*, which ſhould be comprehended, it might add 20,000l. more, to be taxed. *Ten per cent.* on every one, who is at his liberty to frequent ſuch places or not, on the ſum he pays for his *amuſement*, can be deemed no heavy burthen.

2. Let

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2. Let the heirs to ſuch places of diverſion, pay ten per cent. on a reaſonable valuation of them. The ſame on ſale or transfer. This is done in countries where the police is preſerved moſt inviolate.

3. Let the following places be marked out, viz.

1. *The four capital theatres of this metropolis.*
2. *The Pantheon.*
3. *The public concerts.*
4. *The balls.*
5. *The maſquerades.*
6. *The morning breakfaſt-places.*
7. *The evening tea-rooms.*
8. *The billiard-rooms.*
9. *The tennis-courts.*
10. *The ſkittle-grounds.*
11. *Gaming-houſes of every denomination.—With all the variety of diverſions, of which I am not acquainted even with the name.*

If fame ſays true, there are half a ſcore *gaming-houſes* in Pall Mall. Let a civil officer be appointed to attend, and collect five per cent on the loſſes as well as the gains of all gaming tranſactions. It will curb the ſpirit of this infamous practice; or raiſe a revenue for the preſervation of *police*, the moſt noble that can be imagined; and ſave ſome from ſuicide.

Such plentiful ſources of a fund for *police* being taxed, and the produce appropriated to it, would redound to the honour of the legiſlators of this

this kingdom, and the relief of the ſubject. If it does not check ſuch *public diverſions*, it will bring in a large tax; and if it does, it will tend to the removal of the *evil*.

I believe the *gay* inhabitants of theſe cities would not act as the citizens of *Marſeilles* did in 1753. I was at that time in *Paris*, where it was a ſubject of diſcourſe. The maſter of the *comedians*, by favour of the Count *De St. Florentine*, under whoſe department he was, raiſed the price a *tenth* part higher than it uſed to be, but not for any *public uſe*. The citizens revolted: they would not go to the *play*: the *Count* was diſpleaſed, and threatened to remove the comedians: the *citizens* made anſwer, "Actors are *not neceſſary* in a *commercial* town; we did well without them for *many years*, and ſee no reaſon why we ſhall not do as well, if we are deprived of this amuſement." At length, as well as I remember, the maſter of the theatre was obliged to ſubmit.

In the caſe before us, I apprehend, the ſpectator would pay the ten per cent. with pleaſure; and it would be his intereſt in every view, but particularly for the conſideration of enjoying his amuſement with the *greater ſecurity*. Where thouſands, and *tens of thouſands*, of *young men* and *old men*, *young women* and *old women*, lounge about, ſeeking diverſion as *beggars* ſeek their bread; we may venture to conclude,

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clude, that *diverſions will bear a tax*, and anſwer the grand purpoſe in queſtion.

The ſervice performed by an active magiſtrate or two, in the ſuppreſſion of robberies, proves what *may* be done: but ſo vaſt a multitude of people requires a regular diviſion of them for the ends of *police*. Upon our preſent plan we are not *manageable*.—Therefore,—

4. Let us divide the inhabitants into four parts, under four principal Juſtices; each of theſe to be allowed *four to ſix hundred pounds per annum*, ſufficient to encourage them to do the duty. *Each will have above* 150,000 *perſons in his department.*

5. Under each of theſe four, let there be *four* ſubordinate Juſtices, all active, and men of ability, at *three* or *four hundred* pounds each *per annum*. Each will have a *ſubdiviſion of* 30,000 *or* 40,000 *people to guard.*

6. Under each of the laſt four, let there be *two truſty officers*, as *firſt* and *ſecond head-conſtable.*

7. Subordinate to the two, let there be *ſix able under-conſtables of approved courage and conduct*, to be choſen under a check as to their abilities.

8. If any *Juſtice of the peace* will act as an honorary, not as an eſtabliſhed ſalary officer, he might attend the board of Juſtices, provided he will be reſponſible for what he undertakes; otherwiſe, ſuch Juſtices are but a mere name; they ſtrike no terror; they are

are not even known to be *Juſtices*, and make *police* a ſubject of laughter.

Every magiſtrate, upon a regular appointed ſalary, ſhould bear a badge of his office, hung by a ribbon, from a button-hole on his breaſt; not only that being known, notice might be communicated to him of all irregularities; but he would be the more reſpected as a *guardian of the police.*

By ſuch a regulation, the number of inhabitants might be compaſſed; and this monſter of a town, ſo far reduced to diviſions of 6 or 7000 people, under the inſpection of a *regular body* of *police*. I mean this independent of all pariſh police; and the pariſhes being near 150, the *quality of* all *the inhabitants* may be eaſily traced out. It is more than poſſible to diſcover every inhabitant, and how he lives, particularly thoſe wretches, whether they are called *Chriſtian* or *Jew*, who make a traffic of *encouraging robbery* by receiving ſtolen goods.

I have made a charge of near 10,000 l. *per annum*. In our *irregular method* the people pay three times as much, in the variety of ways they ſuffer; and their ſufferings not remedied. Is this ſum an object of conſideration compared to the ſafety of the lives and properties of the inhabitants? Will it not give employment to a number of *good* ſubjects, and awe the *bad* one?

In addition to this, a proper fund or income might alſo be raiſed, to afford a means of rewarding

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thoſe who are concerned in apprehending thieves *(a)*. Theſe ſhould be called *purſuers*, not *thief-catchers*; the laſt name is ſunk into diſrepute.

Beſides the ordinary premiums, when any perſon diſtinguiſhed himſelf, during the year, and might ſuffer by wounds or death, in reſiſting *thieves*, or in taking them, there ſhould be a ſum divided to their families.

Were ſuch a plan eſtabliſhed, we might make a truce with *robbers*, and have an opportunity to convince them how much better it will be to change *their profeſſion*; and *live*, and *die in peace*.

I compaſſionate theſe miſerable beings called thieves. Our conduct is ſo puſillanimous, and falſely parſimonious, we *encourage* them: We ſhew all the favour to *them*, and are *unmerciful* to the *innocent*. I compaſſionate my *country*; her ſituation, with reſpect to this part of our conduct, is lamentably deficient.

What adds to ourmisfortune, is the ſlight puniſhment inflicted on *wilful and corrupt perjury*. We hang one wretched being for ſtealing half a crown, and we put another in the pillory, or fine him 10l. or ſix months impriſonment, though guilty of perjury prepenſe,

(a) There is ſuch a fund, though I believe it is very inconſiderable, in my own pariſh, and four houſe-breakers have been taken, to appearance, in conſequence of it.

prepenſe, by which, reputation, liberty, life, and property are at ſtake.

The legiſlature allows of *ſpunging-houſes*, that debtors may have time for payment, and not be hurried to priſon: but ſuch houſes are not *numbered*, nor the keepers of them under any inſpection; whence theſe intermediate houſes are properly ſtiled *ſpunging-houſes*, as ſucking up the blood, or vitals of the property of thoſe who fall into their hands, at leaſt among the poorer part of debtors.

The expenſiveneſs of proſecutions; the attendance which is neceſſary; and the loſs of time are ſuch, that the tables are often turned on the innocent perſon, in favour of the *thief*. I have heard of a working-man attending three days to proſecute *a pick-pocket*, and at length obliged to *pay the charges*. I appeal to the common-ſenſe of mankind, if, with all our pretenſions to wiſdom, this conduct is not abſurd beyond all reaſoning, and productive of the very evil of which we have ſo much reaſon to complain.

In the *United Provinces*, the *Schout*, or maſter of the police, in every great town, proſecutes at the charge of the *ſtate*. He is the *principal officer*, and has proper officers under him. When he appears, it is with diſtinction in exterior ſhow; and he is *honoured* and *reſpected*. We, who refine more, are, for *ſubſtance* rather than *parade*; but we often re-

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fine away the ſubſtance, even of the *juſtice* we mean to exerciſe.

When the *Hollanders* convict a thief, he is branded on the back, and conſequently ſubject to be at any time diſcovered to have treſpaſſed. How far *we* ſhould approve of ſuch ſeverity, or what real advantage it would be of, I do not pretend to ſay. If we try *confinement in ſolitude*, all the good deſired may be performed, without any ſuch mark of ignominy.

I have eſtimated the expence at a hazard, and paid for the building as a legacy to *poſterity*, not involving our children in debt, if it can be avoided. The practice of *borrowing on all occaſions*, is one principal cauſe of our *public* and *private* misfortunes: It has its good effects; but it is blended with many bad ones: We feel it on this occaſion, when a mighty nation ſtarts at the difficulty of raiſing money for the humane conduct of priſons; the ſuppreſſion of thieving, rapine, and murder; and teaching the profligate to turn from their evil ways, and, by *confinement in ſolitude*, *conſider* that their ſouls are *immortal*; and that if the religion of *Chriſt* be not a *fable*, they will be happy or miſerable after death, according as they ſpend their lives on earth.

Let it not be imagined, I am wantonly recommending a *profuſe expence*, for an uncertain good. However repugnant we may be to invite the legiſlature to tax us, for the purpoſe of building priſons, upon

upon the principle of criminals being ſeparated from each other; if *time* and *experience* have taught us the *neceſſity* of adopting ſuch a plan, why ſhould we not? At *Trim* they are building a priſon upon this plan, not a very large one, being ſo near *Dublin*. The ſame thing was in agitation not long ſince in Dublin, where I believe it is yet intended. At *Ghent*, in Flanders, they are preparing for a very ſuperb priſon upon the ſame principle: and it may be hoped the *chriſtian world* in general, will wage the moſt ſucceſsful war againſt the great enemy of mankind, by uſing the moſt effectual means to reduce thoſe to a ſenſe of reaſon and religion, who, by the force of *evil communication*, are in wanton rebellion againſt all laws divine and human.

Though the warm ideas of *pleaſure and amuſement* are apt to divert us from conſiderations of human miſeries; yet, when vice becomes outrageous, and weakens our ſafety, in ſo eſſential a manner, the majority may diſcover it to be their intereſt, in the cleareſt point of view, to ſubmit to a reaſonable taxation, for the purpoſes of reſtoring a ſenſe of religion; and thus curb the growth of *rapine* and *violence*.

It hath pleaſed Divine Providence to mark out this reign, for more extraordinary events than the Britiſh annals, or perhaps the hiſtory of any other nation, can produce. Intoxicated with learned and viſionary

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ideas of liberty, as if all the droſs and corruption of human nature were purged off; and every man could ſtand up as *his own legiſlator*; the people have been taught to think, that *freedom* and *ſubordination* are hardly compatible. In the mean while, ſucceſs in war; proſperity in commerce; fertility of ſoil; improvement in arts; under the foſtering hand of the mildeſt government that ever exiſted, have proved ſo many temptations to forget the hand from whence theſe bleſſings flow. Thus the awful conſiderations of religion, in the general view, ceaſe to influence our manners.

It is not the language of the *moraliſt* only, but the *politician*, and the man of *ſubſtantial* experience, that parents have more than common reaſon to complain of the diſobedience, or diſreſpect, of their *children*; and *maſters* of their *ſervants*. From the ſame foul ſtream flows the love of pleaſure, in preference to the love of God, till our paſſions and appetites are inflamed: Some ſhew it by an infernal ambition which diſturbs our peace; ſome, in a reſtleſs vanity injurious to œconomy and the ſober duties of life; others are guilty of robbery and murder, to obtain the means of gratifying themſelves. So far as this is abſolute fact, what can reſtore diſcipline and order, but energy in government, exertion of valour, and the exerciſe of the virtue which is yet to be found amongſt us?

The

The *real grievance*, which is the ſubject of theſe pages, wears the aſpect of the moſt atrocious and dangerous kind of vilainy: It is neareſt our doors, and moſt cloſely affects life and property. We have here a plan, the moſt humane, yet the moſt terrible; rigid, yet ſmiling with mercy; calculated to ſeminate piety, and reſtore That order and peace, which the world cannot otherwiſe beſtow. The moſt wicked may turn from the evil of their ways; but we muſt uſe the means, perhaps the only means, to cover them under the lenient wings of benignity, and ſcreen the moſt diſtreſſed of the human ſpecies, from the ſhafts of the ſoreſt affliction, even *temporal* and *eternal death*.

Such are the terms on which this plan is offered: ſuch the propoſal, with reſpect to the exertion of our ſkill and liberality, to preſerve our fellow-ſubjects, on ſuch juſt grounds as may give us hopes of the ſmiles of Heaven. On the other hand, if the people fall into a ſtupid habit of negligence, with regard to the proper means of delivering themſelves from ſuch diſturbers of their peace and ſecurity; and ſo many of the lower claſſes of them, bring up their children under the influence of ſuch examples, the evil will at length become intolerable; and inſtead of their being delivered by the means of a well-regulated police and civil officers, they will invite a military power, in the laſt reſort, as the leſſer evil. This is not an attempt

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tempt at any florid or turbulent declamation, but the language of the heart. Upon ſuch foul ground has deſpotiſm been ever planted, taken deep root, and ſprung up, till it has overſhadowed ſo great a part of the civilized world.

I flatter myſelf that the *offering* of theſe thoughts will be conſidered as a debt I owe to God and my country, moſt cordially praying, that the *fooliſh* may become *wiſe*, and the wicked leave their pernicious ways, and *live*. Long may they live, if they will repent, and do honour to That country the government of which claims ſo much *love* and *homage!*

With all our impieties we are not loſt: in the comparative view we have much to hope for, in our *knowledge* and purity of *principle*. We are not equalled by many nations, and exceeded by none: Nor would I be underſtood to mean the curbing the moſt atrocious vilainy, but by means of conquering the *perverſe*, and returning *good* for *evil!*

THE END.

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